

[JUCHE IDEA SERIES]

JUCHE THOUGHT  
AND PRACTICE  
IN THE EXPATRIATE  
MOVEMENT

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MIRAI-SHA

JUCHE THOUGHT AND PRACTICE IN THE EXPATRIATE  
MOVEMENT.

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## P R E F A C E

The human race is living now in the age of *Chajusong*, or “the spirit of independence”. Nations are advancing along the path of independence, peoples aspire to live independently and men are striving for freedom. No nation will tolerate subordination, no people will live an oppressed life and no man will submit to bondage. It is an irresistible trend of our times to reject oppression, exploitation, subordination and inequality, and to move forward along the path of independence.

The overseas Koreans living in many parts of the world are, too, keeping pace with the trend of the times towards independence. This has imparted social importance to the question of overseas compatriots and increased the number of people interested in it.

The question of overseas compatriots is by no means an insignificant social problem concerned with the fate of a few people. It is said that the number of people living away from their homelands exceeds 100 million throughout the world today. Their fate is closely connected to the extent that such serious social problems as those of national liberation, class emancipation and human freedom have been resolved. The question of overseas compatriots is thus a great social problem which cannot be overlooked.

Overseas nationals living in various countries and areas of the world are engaged in different movements aimed at settlement of their problems. These movements are variegated in task and method, not only because specific positions and the extent of the realization of *Chajusong* differ from country to country and from region to region, but also largely because their guiding ideas differ from one another.

Achieving the aims of these movements depends on how the overseas nationals consider them and what ideas guide their struggle. A correct

guiding idea is indispensable for the uniting of overseas compatriots and the preparation of great fighting forces, for the setting of the right goal of struggle and the successful advance of the expatriate movement in accordance with scientific strategy and tactics.

Korean residents in Japan form one of these movements.

Grieved at the miserable fate of the Korean residents in Japan who were reduced to colonial slavery and suffered from all sorts of drudgery and humiliation which made me burn with righteous indignation, I made up my mind to devote my whole life to their cause. In its beginning stages, our movement failed to keep to the right path and so experienced many bitter failures and vicissitudes. In my effort to find a correct guiding idea which would show the road for the movement of the Korean residents in Japan to follow, I made hard investigations and studies of progressive thought and the experiences of revolutionaries in other countries. I was not, however, able to find a correct guiding idea for the movement of the Korean residents in Japan, and wandered for some time in painful search for the right path. In this course I came upon the *Juche* thought on the expatriate movement propounded by the sun of the nation and respected leader of the Korean people Marshal Kim Il Sung, which gave the correct idea to guide Korean residents in Japan. Together with many like-minded comrades, I have adhered to this idea as my firm creed to this day, steering the movement along the road it indicates. I have in this process come to a deep realization of the correctness and great vitality of the idea.

The thought of *Juche*, or “self-reliance”, in the expatriate movement comprises the idea, theory and policy of this movement initiated by the great leader Marshal Kim Il Sung and developed and enriched by the dear leader Comrade Kim Jong Il. It has the idea of *Juche* as its ideological, theoretical and methodological basis. Proceeding from the principles of *Juche* this thought gives scientific answers to the important theoretical and practical questions of the expatriate movement, including the essence and origin of the problem of overseas nationals, the nature and tasks of their movements and the principles and ways to be maintained in developing these.

Thanks to the application of *Juche* thought to the overseas compatriot movement, we Korean compatriots in Japan have been able to



form the General Association of Korean Residents in Japan (Chongryun), an independent organization of overseas compatriots, carry out honourably the lofty patriotic tasks for the homeland and the nation in the face of manifold difficulties and ordeals, and achieve great successes unprecedented in the history of the movements of overseas nationals anywhere in the world.

More than 30 years has elapsed since the founding of Chongryun. The movement of Korean residents in Japan has made a new start on the road of *Juche* and a change of generation is taking place in the movement. Today, when a change is required in Chongryun activities, I look back with deep emotion on the past days of struggle to put into effect the guiding idea of the movement of the Korean residents in Japan, in which I put firm faith, reflecting upon it with an ardent desire for its future development, and I have come to entertain a strong desire to write a book about it. My desire has come to reality with the publication of this book.

I am not a scholar but an activist of our movement. I have only the experience in the overseas compatriot movement under the conditions of capitalism. In writing this book, I did not want to give a comprehensive and perfect elucidation of *Juche* thought on the expatriate movement, but have rather confined myself to discussing the important problems of the *Juche*-oriented guiding idea of the overseas compatriot movement as it is conducted in capitalist countries. I think this book leaves much to be desired, and I should be greatly obliged to readers who might offer constructive opinions about it.

I extend my deep thanks to the staff of the Social Science Research Institute and to the teachers of the Political Economy Department of Choson University.

The author

May 5, 1986



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## **PART I**

### **SOME ASPECTS OF *JUCHE* THOUGHT WITH RESPECT TO THE EXPATRIATE MOVEMENT**





## CHAPTER 1. THE ESSENCE AND ORIGIN OF THE QUESTION OF EXPATRIATES

The first problem to be tackled in evolving *Juche* thought on the expatriate movement is that of the essence and origin of the question of overseas nationals. What kind of social question this is and how it arose should be explained from the *Juche* point of view if other questions related to the expatriate movement are to be answered from this standpoint.

### SECTION 1. THE ESSENCE OF THE QUESTION OF EXPATRIATES

As what kind of social problem should the question of expatriates be viewed? The answer to this question will depend, above all, on the category of people in which expatriates are regarded. It is necessary, therefore, to decide what category of people expatriates are before the essence of the question of expatriates can be clarified.

Expatriates are people of a special category. Since they belong to a social group of specific people, a correct understanding requires their study from the viewpoint of social science.

People have traditionally regarded overseas nationals as foreigners or as minority races who were objects of national discrimination or assimilation. This understanding is based on the fact, firstly, that overseas nationals are people subjected to social discrimination and persecution through specific national discrimination and an assimilation policy and, secondly, that they form a minority among the people in the country in which they live.

*Juche* does not oppose the view that overseas nationals are discriminated against to a certain degree and are racially different to natives

of the country in which they live, rather viewing it as problematic to consider expatriates with the main emphasis placed on their relations with the people of the country in which they live instead of on their relations with the people of their homeland.

*Juche* thought on the expatriate movement regards overseas nationals as a special social group of people who constitute a part, a component, of the people of their homeland even though they live in a foreign country.

Expatriates are people living in a foreign country. But not everyone who lives in a foreign country is an expatriate. People who live abroad for a long or a short period for diplomatic activities or trade and those who stay abroad for a short time to travel or study do not fall into the category of expatriates.

Expatriates are a part and a component of the people of their homelands. In discussing the question of overseas nationals with regard to their relations with the people of their homelands and with the people of the countries in which they live, the existence of the nation is always the premise. As long as nations exist, every person belongs to a nation and has national characteristics. The national characteristics of expatriates should be discussed from the standpoint of their relations with their homeland.

*Juche* considers the communities of blood, language, culture and territory to be the major indices characterising a nation. Of these common points, the community of territory means the community of the living environment of the people who make up the nation, and the commonness of blood, language and culture means the commonness of the attributes embodied in those people.

The territorial community constitutes the objective condition for shaping the community of the other attributes. People living in an area for a long time, joining in marriage, cooperating and associating with one another and conducting political, economic and cultural activities together come to have the same blood and use the same language and acquire common characteristics, manners and customs. Without territorial community the other common features of a nation can never exist. In this sense, territorial community is certainly an important factor in the common features of a nation.

However, the social group called a nation is made up of people, and the principal factor in the relations between man and his living environment is man, rather than the said living environment. The relative importance of the indices making up the common features of the nation should also be studied and judged with man as the central consideration, in line with the methodological requirements of the *Juche* idea. In the light of this it can be said positively that the common features embodied in people, the communities of blood, language and culture, are, of the common features of the nation, more important than the commonness of the living environment, the territorial community.

Common national features are not fleeting and transitory phenomena which come and go in a day. Since a nation is a lasting social group of people formed over the years, the communities of blood, language and culture, the commonness of the attributes embodied in the members of that nation, are very strong.

It is possible that, after the formation of a nation, some of its members will go and live away from their land. These members have no territorial community with the people of their homeland, but they will live on as people with the same blood, language and culture. As long as they carry the most important common features of the nation with them, they constitute a part and component of the people of their homeland. Herein lies the essence of the *Juche* interpretation of the question of overseas nationals.

As members of the people of their homeland, expatriates have specific national features distinct from those of the people of the country in which they live, where they form a minority. But it is not correct to define overseas nationals as a minority race. A minority race is one that is numerically small in a multi-racial society. The national features peculiar to expatriates have their roots in the past not of the country in which they are living but of their own homeland. Most of the people who share the same national features with them are living in the homeland, and the overseas nationals are a small part of the people of that homeland. This is why they are called expatriates. It cannot be denied that expatriates are in some ways similar to a minority race, but the similarities must not be overemphasized and expatriates must not be defined as a minority race.

The principal characteristics of overseas nationals lie in features that are distinct from those of a minority race. This must be affirmed and made the basis of a definition. Only then will it be possible to have correct understanding of the category to which they belong.

The *Juche* conception, which regards expatriates as a component of the people of their homeland, is the very antithesis of the view that they are “fragments of their nation”. The view which regards overseas nationals as “fragments of their nation” was advanced by certain people who took part in the movement of Korean residents in Japan in the first half of the 1950s, a view which harmed the movement, based as it is on the argument that overseas nationals lack the principal national characteristic in that they do not conduct economic activities in a fixed area. The essence of the interpretation of the nation which serves as the basis for this view is, firstly, that the principal characteristic of the nation is that of conducting common economic activities within a fixed area and, secondly, that people lacking this characteristic cannot be considered an independent race.

It is true that the formation, consolidation and development of the national characteristics embodied in people are greatly affected by the community of territory and economic activities. History shows that capitalist systems emerged in many countries which had done away with feudalistic diversity, and this gave rise to unified national markets and common economic activities.

However, territory and economic life merely provide the environment and conditions in which a people may live.

A discussion of the characteristics of a nation should focus on the people themselves rather than on their living environment. The principal indices of the nation should be sought not in the people’s living environment but in the qualities of those people. It is therefore definitely wrong, in terms of methodology, to regard expatriates as “fragments of the nation”, based on the argument which places the material living environment at the centre of thinking and gives prominence to the community of economic activities, one of the common points in the living environment, as the main index of the nation.

The question of nationality may arise in understanding the category of people to which expatriates belong. A man with a certain nationality

has the right to be protected by his state, and the state imposes some duties on him. There are stateless people, but most people have a nationality.

Expatriates, too, have a nationality. Some of them hold the nationality of their homeland, others the nationality of the country in which they live, and yet others the nationality of a third country. Possession of the nationality of their homeland cannot be the main criterion for distinguishing expatriates from others. Even when a man lives abroad without holding the nationality of his home country, he should be regarded as an expatriate of the nation if he has its national characteristics.

*Juche*-oriented thought on the expatriate movement has been evolved as a means by which expatriates can forge their own destiny. Therefore, *Juche* thought on the expatriate movement regards expatriates as the subject and raises the question of expatriates with a view to showing them a way to carve out their destiny.

Seen in this light, the question of expatriates is in essence the question of defending and realizing their *Chajusong*. The great leader Marshal Kim Il Sung said:

“Man wishes to live freely without being restrained by anything. The quality of man to live freely as the master of the world is termed *Chajusong*.”

That man has *Chajusong* means that he has an independent desire to live freely without being restrained by anything. He wants to free himself from the constraints of nature and live as its master, and to free himself from oppression and exploitation, from subordination and inequality; he also wants to live as the master of his state and society.

The *Juche* idea holds that not only *Chajusong*, but also creativity and consciousness, are the essential attributes of man. Man's creativity enables him to transform the world to satisfy his desires, while his consciousness makes him capable of regulating and controlling all his own activities. These three essential attributes differ in the way in which they act on human activity. Consciousness is an attribute guaranteeing the *Chajusong* and creativity of man, with creativity an attribute serving as the principal means of human activity, and *Chajusong* an attribute determining its basic cause and purpose. All social problems, without exception, are therefore based in the final analysis on the independent nature of man.

# 1. Global Distribution of Immigrants (See the International Statistical Survey for 1975 by Japan's Prime Minister's Office)

Host country Division and country of origin	Host countries, excluding Latin America								
	Australia	Canada	Israel	New Zealand	South Africa	USA	Europe	Others	Sub-total
1) General emigrants									
Austria	22,089	5,961	204	361	6,375	1,111		242	36,343
Belgium	3,414	86	14	36	4,271	138		57	8,016
West Germany	68,668	35,257	148	219	11,719	6,700		116	122,827
Greece	114,312	5,814	165	630	8,969	2,796		663	133,349
Italy	62,035	31,597	462	15	12,545	3,066		4,128	113,848
Malta	51,499	4,192		72		1,765			57,528
Holland	88,690	737	115	15,013	13,414	17,909		1,681	137,559
Spain	11,984	1,144	11	6	3	336		245	13,729
Others	6,586	15,431	354	9	15	650		636	23,681
Subtotal	429,277	100,219	1,473	16,361	57,311	34,471		7,768	646,880
2) Refugees									
Austria	70,415	40,464	132,475	1,269	5,071	68,509	34,092	124	352,419
Belgium	674	3,296	903	16	146	8,946	8	19	14,008
France	3,514	9,046	57,422	29	46	20,267	248	18	90,590
West Germany	35,274	25,797	371	303	4,186	89,222	1,731	90	156,974
Greece	3,795	1,280	19,117	239	808	7,142	1,762	20	34,163
Italy	64,752	15,781	98,061	515	469	57,643	12,383	61	249,665
Holland	426	1,076	65	39	31	346			1,983
Spain	301	124	14		3	60,800	12	17	61,271
Other European countries	3,601	7,546	30,005	110	94	9,989	5,620	65	57,030
Non-European countries	3,699	4,721	3,665	81	1,229	14,259	6,859	56	37,569
Refugees by Far East plan	10,024	311	532	239	6	587	3,186	429	15,314
Non-European refugees	51	1,135		166		20,327	2,810	208	24,697
Chilean special refugees	768	276	9	124		55	9,987	68	11,287
Indonesian special refugees	49	34		14		13,247	6,746	238	20,328
Subtotal	200,343	110,887	342,639	3,144	12,089	371,339	85,444	1,413	1,127,298
3) Total	629,620	211,106	344,112	19,505	69,400	405,810	85,444	9,181	1,774,178

Note: Based on data of the Intergovernmental Committee for European Migration (1952-1975)

Host countries in Latin America												Total
Argen- tine	Boli- via	Bra- zil	Chi- le	Colom- bia	Ecu- ador	Para- guay	Peru	Uru- guay	Venez- uela	Central America	Sub- total	
69	79	1,059	49	69	3	5	8	9	63	34	1,438	37,781
127	52	1,253	230	212	59	45	125	5	201	148	2,461	10,477
221	78	2,536	913	279	132	16	190	52	299	97	4,816	127,643
833		6,996	50	33				65	162	11	8,147	141,496
95,903	99	57,102	2,805	2,144	274	121	580	7,090	41,881	606	208,610	322,458
		13	4				2				19	54,547
110	8	2,855	72	49	15	2	19	12	17	39	3,196	140,755
19,178	576	25,206	2,853	3,787	665	440	1,405	6,459	27,769	1,971	90,302	104,031
442	24	1,432	607	433	183	25	323	1	56	167	3,711	27,392
116,883	916	98,452	7,583	7,006	1,331	654	2,652	13,702	70,448	3,073	322,700	969,580
1,189	9	2,212	443	240	1	15	9	77	867	48	5,110	357,529
17		107	9	9		1		3	9	1	156	14,164
237	37	877	179	14		15	3	121	210	50	1,743	92,333
290	109	2,345	521	89	44	151	71	104	487	44	4,255	161,229
178	1	1,003	31	17				2	64		1,296	35,459
1,402	102	5,486	1,141	512	26	61	33	121	931	34	9,849	259,514
18	10	28	2					10		6	74	2,057
18		43	3	32	12	3	3	1	462	404	981	62,252
270	7	134	32	2	4	10	7	13	77	13	569	57,599
31		243	8	9					215	42	548	38,117
280	102	5,112	432	15	16	178	37	7	113	11	6,303	21,617
46	1	170	3	8			29		10	7	274	24,971
723	64	7	1	163	41	3	38		222	1,567	2,829	14,116
1										11	12	20,340
4,700	442	17,767	2,805	1,110	144	437	230	459	3,667	2,238	33,999	1,161,297
121,583	1,358	116,219	10,388	8,116	1,475	1,091	2,882	14,161	74,115	5,311	356,699	2,130,877

Note: Based on the data of the Immigration Department of Japan's Ministry of Foreign Affairs and the Intergovernmental Committee for European Migration.

Like other people, expatriates are social beings who desire an independent life. They are averse to living in subordination and will not accept inequality. When their *Chajusong* is violated, expatriates stand up for themselves, and when their demand for independence is restricted, they seek to attain independence on a broader scale. The essence of the problem of overseas nationals lies in how they attain and defend their *Chajusong*.

Expatriates are simultaneously a component of their nation and people living abroad, so the question of their attaining and defending their *Chajusong* has two aspects. One is that overseas nationals defend and achieve *Chajusong* as members of their nation. Their destiny is directly linked to that of their nation and the realization of their *Chajusong* is unthinkable apart from a similar realization by their nation. If the nation is reduced to the status of a colony, with its *Chajusong* violated to the extreme, expatriates will descend to the status of a ruined people with their *Chajusong* trampled mercilessly underfoot. The national liberation and independence of their homeland and its free development and prosperity are essential for expatriates to achieve full *Chajusong* and defend it stoutly as members of their nation. It is therefore important for overseas compatriots to attain and defend their *Chajusong* as members of their nation.

The other aspect of the question of overseas nationals realizing and defending their *Chajusong* is for them to attain and defend it in their relationship with the country in which they live.

Overseas nationals live and conduct their activities under the established political and economic systems of the country in which they live, and are usually subjected to national discrimination by the authorities and certain social elements. Overseas nationals living under a social system in which exploitation and oppression are an established social order are in most cases treated with contempt and disdain. The question of overseas nationals realizing and defending their *Chajusong* is inconceivable apart from its defence in their relationship with the authorities and the population of the country in which they live.

To simply consider overseas nationals as a minority race or “fragments of the nation” is to take the question of expatriates lightly. Should they be regarded as a minority race, the question of overseas



## 2. Distribution of Overseas Chinese (See the International Statistical Survey, 1975)

Countries	Number	Countries	Number
Asia		Ecuador	4,061
Thailand	3,799,000	Venezuela	4,000
Hong Kong	3,710,000	Chile	4,000
Malaysia	3,388,324	Costa Rica	3,000
Malaya	2,996,324	Colombia	2,000
Sarawak	282,000	Dominica	1,600
Sabah	110,000	Nicaragua	1,500
Indonesia	2,750,000	Honduras	860
Singapore	1,427,000	Cayenne	500
South Vietnam	1,115,944	Curacao	406
Myanmar	400,000	El Salvador	400
Kampuchea	260,000	Argentina	380
Macao	160,764	Aruba	220
Philippines	115,501	Haiti	204
India	53,252	Uruguay	151
Japan	49,431	Bolivia	113
Laos	46,830	Barbados	100
South Korea	28,927	Paraguay	15
Brunei	21,795	Total	488,142 (2.72 %)
Saudi Arabia	11,000	Oceania	
Timor	5,568	Australia	19,800
Turkey	3,078	New Zealand	11,000
Christmas Is	2,100	Societe Is.	6,948
Okinawa	1,859	Fiji	4,943
Pakistan	1,700	New Guinea	3,000
Sri Lanka	734	Nauru	800
Afghanistan	28	Samoa	108
Iran	17	Total	48,699 (0.27 %)
Jordan	11	Africa	
Iraq	9	Mauritius	23,266
Lebanon	9	Madagascar	8,045
Total	17,353,781 (96.41 %)	Republic of	
North & South		South Africa	8,000
Americas		Mozambique	3,500
United States	264,807	Reunion	3,000
Canada	74,000	Libya	500
Cuba	24,000	Angola	500
Peru	24,000	Tanzania	420
Jamaica	20,947	Zimbabwe	300
Trinidad	15,000	Kenya	150
Brazil	11,630	Uganda	70
Panama	7,960	Ethiopia	55
Surinam	7,000	Liberia	29
Guatemala	5,200	Arab League	27
Mexico	5,085	Congo (Kinshasa)	11
Guyana	5,000		

Countries	Number	Countries	Number
Morocco	9	Italy	312
Congo	8	Spain	279
Nigeria	3	Portugal	172
Cameroon	2	Switzerland	120
Malawi	2	Czechoslovakia	96
Gabon	1	Poland	88
Total	47,898 (0.26 %)	Austria	30
Europe		Sweden	24
Britain	50,000	Greece	16
France	3,000	Luxemburg	10
Holland	2,353	Norway	3
Soviet Union	1,236	Total	60,404 (0.31 %)
Germany (East & West)	1,200	World Total	17,998,924 (100.00 %)
Denmark	900		
Belgium	565		

Source: "Overseas Chinese Economic Almanac" compiled by the Overseas Chinese Economic Almanac Committee, 1967 edition, Taipei

Appendix: Based on the map of distribution of overseas Chinese. Cited from the "Overseas Chinese in Southeast Asia" by Yu Chungyun (published by the Asian Economic Research Institute in March 1970)

nationals will be resolved into guaranteeing for them equal rights with the other races in the country in which they live, and their attaining and defending their *Chajusong* as members of their own nation will be abandoned.

Should expatriates be regarded as "fragments of the nation", their realizing and defending their *Chajusong* as members of their nation is brushed aside and is lost in the question of the class emancipation of the oppressed and exploited masses in the host country, instead of being one of their striving to secure national equality for themselves. The people who looked upon the overseas nationals as "fragments of the nation" with regard to the movement of the Korean residents in Japan in the past presented the question of overseas nationals precisely in this light.

The question of expatriates is a social problem that has arisen on a worldwide scale. This is, above all, because overseas nationals are spread widely across the world. How they are spread across the world can be seen in the three diagrams shown here.

Diagram 1 shows that almost all countries have a migrant population. A migrant population and expatriates are not the same, but being

an overseas national is impossible without migration, so the distribution of overseas nationals can be ascertained to a certain degree from that of the migrant population. Diagram 2 shows the distribution of overseas Chinese, the largest migrant group. Diagram 3 shows the distribution of migrant workers who have left their homeland to live in Europe.

The countries that have people living abroad are confronted with the question of realizing and defending their *Chajusong*. Herein lies another reason why the question of overseas nationals becomes a social problem calling for solution on a worldwide scale.

### 3. Number of Migratory Workers of European Countries (1975) (See the "Economy of Asia", Vol. 21, No. 6)

Host country Country of origin	France	2) West Germany	Holland	Sweden	Britain	Total	Percentage of the total number of employees of the host country (%)
Algeria	420,000	2,000	—	21,200	500	425,700	22.6
Austria	—	78,000	—	—	—	99,000	3.3
Finland	—	—	—	103,000	—	103,000	4.6
Greece	5,000	212,000	2,000	8,000	2,500	237,500	7.4
Italy	210,000	318,000	10,000	2,500	56,500	975,700	5.2
Morocco	165,000	18,000	28,000	500	1,000	272,500	6.5
Portugal	430,000	70,000	5,000	1,000	4,000	529,500	17.5
Spain	250,000	132,000	18,000	2,000	15,500	521,400	4.1
Tunisia	90,000	15,000	1,000	200	—	106,200	6.8
Turkey	35,000	582,000	38,000	4,000	1,500	712,700	5.0
Yugoslavia	60,000	436,000	10,000	23,000	3,500	696,100	15.7
Others	235,000	328,000	104,000	60,000	690,000	1,670,100	—
Total	1,900,000 <sup>1)</sup>	2,191,000	216,000 <sup>3)</sup>	204,400 <sup>4)</sup>	775,000 <sup>5)</sup>	6,349,400	8.9
Percentage of total number of employees of resident country (%)	9.9	8.5	4.7	5.1	3.1		

Source: OECD, *Sophemi Report*, 1976, p. 13

Notes: 1) 8,000 black workers from West Africa are included. But seasonal labourers are excluded. 2) As of September 30, 1975. 3) Those from Surinam are included. 4) Those from Denmark are included. 5) Those from Ireland are included.

## SECTION 2. THE ORIGIN OF THE QUESTION OF EXPATRIATES

Various factors have combined to give rise to the phenomenon of expatriates. Their various homelands and countries of residence entail differences in the factors comprising the origin of the overseas nationals question. Nevertheless, there are basic factors common to all cases.

Clarifying the origin of the question of overseas nationals does not mean explaining all the factors which contribute to the appearance of groups of people living away from their native lands, nor does it mean bringing up the question of their attaining and defending their *Chajusong*, but it does mean expounding its basic factors.

The *Juche* thought on the expatriate movement assumes that the question of overseas nationals originated in imperialist aggression and colonial rule.

The great leader Marshal Kim Il Sung said:

“As for the question of the 600,000 Koreans in Japan, it is, in essence, a matter which resulted from the past colonial rule of the Japanese imperialists in our country.”

Imperialism is monopoly capitalism. With the object of squeezing maximum profit, monopoly capital not only intensifies the exploitation of the working masses in its own country but also proceeds to the invasion and plunder of other nations. Overseas aggression and colonial rule are imperialism's mode of existence. After invading other countries and making colonies of them, imperialism cruelly oppresses and exploits the people in the colony with the reactionary forces in those countries as their stooges.

The peoples of colonies and dependencies are harshly plundered and their *Chajusong* mercilessly trampled by the imperialists in all areas of politics, economy and culture. As a result, they are reduced to a wretched state in which they find it impossible to subsist, and are compelled to leave their native country in search of a living.

Imperialism makes its colonies and dependencies not only its

suppliers of raw materials, areas of capital investment and markets for the sale of its goods, but also its source of labour. It sells as a labour force, or forcibly takes, people from the colonies suffering from poverty and hunger.

People from colonies and dependencies taken to the suzerain countries were made slave labour under much more severe conditions than those of the local workers. They worked in the places of the most arduous labour such as construction sites for coal and other types of mine, railways and harbours, without any labour protection arrangements, and this for long hours exceeding the moral limits of the workday. In spite of this they received starvation wages much lower than the pay of the workers of the suzerain states, and in many cases even their insignificant wages were not paid properly. Some of them found themselves taken to construction sites of military installations and worked like beasts of burden. Their fate was miserable.

The people from colonies and dependencies were denied even elementary liberty and democratic rights and were subjected to national insult and persecution in every way as stateless people. Young and middle-aged people were dragged out to battlefields and lost their lives as bullet shields for the imperialists. They were forced to accept the idea of worshipping the suzerain state and of slavish submission, and their national traditions were trampled mercilessly underfoot.

This state of affairs remained in various forms even after the collapse of the old colonial system. Because of their extreme economic backwardness, the countries which cast off the colonial yoke of imperialism and became newly independent found it very difficult to provide jobs for all their people and to stabilize living conditions. They needed considerable time to settle this problem. Taking advantage of this weakness, the imperialists subordinated these countries again by neocolonialist means and used a variety of crafty methods to take many people away to their countries. They discriminated against these people racially as ever and put them to the most backbreaking work as cheap labour.

This is how some oppressed people from colonies left their native lands as a consequence of the serious infringement of their *Chajusong* by the imperialists. They were then subjected to harsh racial discrimination

and humiliation in the suzerain countries. This gave birth to special social groups of people faced with the serious problem of defending their *Chajusong* as people from their homelands and, at the same time, of defending their *Chajusong* in their relations with the populations of the countries in which they lived. Herein lies the reason why *Juche* thought on the expatriate movement regards the question of overseas nationals as a social problem resulting from the colonial rule of imperialism.

The process of the rise of the question of the Koreans resident in Japan and the overseas Chinese is clear proof that imperialism and its colonial rule were the cause of the question of expatriates. The question of the Koreans resident in Japan is a result of Japanese imperialist aggression in and colonial rule over Korea. In the remote past there were few Koreans resident in Japan. In the 1880s, a few dozen Korean students sent by the feudal government of the Li dynasty were studying in Japan. In 1904, at the time of the Russo-Japanese war, there were only 227 Korean nationals living in Japan. It was only after 1910, when the Japanese imperialists completed their seizure of Korea and began to implement colonial rule over it that many Koreans began to go to Japan. (See diagram.)

After occupying Korea, the

### Change in the Korean Population in Japan

Year	Number of Koreans Resident in Japan	Increase
1915	3,989	
1916	5,638	1,649
1917	14,501	8,863
1918	22,262	7,761
1919	28,272	6,010
1920	30,175	1,903
1921	35,876	5,701
1922	59,865	23,989
1923	80,617	20,752
1924	120,238	39,621
1925	133,710	13,472
1926	148,503	14,793
1927	175,911	27,408
1928	243,328	67,417
1929	276,031	32,703
1930	298,091	22,060
1931	318,212	20,121
1932	390,543	72,331
1933	466,217	75,674
1934	537,576	71,359
1935	625,678	88,102
1936	690,501	64,823
1937	735,689	45,188
1938	799,865	64,176
1939	961,591	161,726
1940	1,190,444	228,853
1941	1,469,230	278,786
1942	1,625,054	155,824
1943	1,882,456	257,402
1944	1,936,843	54,387
1945	About 2.4 million	

(Statistics compiled by Japan's Ministry of Home Affairs)

Japanese imperialists pursued a vicious policy of colonial tyranny and plunder. Having established the ruling system of the governor-general, they resorted to unprecedentedly brutal colonial tyranny over the Korean people and turned the whole of Korea into a dreadful dungeon. They banned the use of the Korean language and forced Koreans to change their names after the Japanese fashion. They made every attempt to stamp out everything of Korean national flavour.

While intensifying their political oppression of the Korean people, the Japanese imperialists stole vast amounts of material resources and manpower. On the pretext of surveying the land under the “Korean Land Survey Act” adopted in 1912, they dispossessed the Koreans more than a million hectares of fertile land. They passed the “Korean Forest Act” of 1911 and the “Forest and Field Act” of 1918 and seized over 13,000,000 hectares of forests and fields. Further, they took possession of all the material resources of Korea by proclaiming the “Korean Mining Act” of 1915 and the “Korean Company Act” of 1910, while drastically restricting the economic activities of Koreans. In addition there existed many types of taxes and obligations to deliver products to the state to bleed the Korean people white. Koreans were deprived of their *Chajusong* in all domains of their political, economic and cultural activities, and innumerable people found themselves on the verge of starvation. They were thus compelled to leave their dear homeland and go to north Jiando, Japan and other foreign lands in search of a living.

In the second half of the 1930s and the first half of the 1940s many Koreans were taken by force to Japan. The Japanese imperialists carried large numbers of Koreans off to Japan to work, to serve in the military, or for various other reasons by enforcing the “National Personal Service Draft Act” (1939), the “Main Principles of Mediation for Korean Immigration to Japan Proper” (1942), wholesale conscription system and by other means. The number of Korean workers taken to Japan under various pretexts ran to 1.5 million, and the officially-published number of Korean middle-aged and young people press-ganged into the Japanese imperialist army, navy and into military service as civilians reached 365, 000. On the eve of the Japanese imperialists’ defeat there were about 2.4 million Koreans in Japan. They were treated as subhuman and their

*Chajusong* was trampled underfoot.

The Japanese imperialists did not allow even basic political rights for the Koreans in Japan, forcing them to live under strict surveillance without any freedom. They persistently infused the worship of the Japanese Emperor and the spirit of being Japanese Imperial subjects into the Koreans living in Japan, and did everything they could to make them ignorant colonial slaves.

It is the Koreans who went to Japan in quest of a living, unable to bear the Japanese imperialists' savage colonial rule, or who were forcibly taken to Japan as labour or for the military draft to be subjected to every manner of persecution and hard labours and treated as subhuman, and their children who are the Korean nationals in Japan today, and the question of their attaining their *Chajusong* is precisely the question of the Korean residents in Japan.

People known as overseas Chinese existed from about the 15th or 16th century, but their number increased during and after the second half of the 19th century when China was invaded by the capitalist powers of Europe and America and began to decline into the status of a dependency.

Owing to severe exploitation and oppression by the colonialists who invaded their country and by reactionary domestic rulers, the working masses of China, including the workers called coolies, poor peasants and farm servants, experienced indescribable suffering in a disinherited state and abject poverty. The colonialists not only plundered China of vast quantities of her natural riches but also robbed her of many people by taking advantage of her working people's wretched plight.

The British colonialists started "coolie traffic" on the pretext of "developing" their colonies in Southeast Asia and took Chinese workers there; subsequently they expanded this trade to British Guyana, the North and South Americas, Australia and other parts of the world. From 1847 to 1874 some 500,000 Chinese workers were taken abroad in boats little short of slave ships, with their destinations branded on their chests.

British and American imperialists stepped up their moves to take Chinese workers abroad after the conclusion of the Sino-British treaty (1860) and the Sino-US treaty (1868). Between 1920 and 1930 the British



imperialists took more than two million Chinese workers to their colony in Malaya.

The Japanese imperialists, after invading China, carried large numbers of Chinese workers off to Japan.

The Chinese workers who were taken abroad were denied all political rights and were worked like beasts of burden. This was the cause of the question of overseas Chinese and it amounted to the question of realizing and defending the *Chajusong* of the Chinese residents, including the “coolies” in foreign lands.

In general, most of the overseas nationals living in the capitalist countries that have colonies and dependencies are people from those areas. In France there live many people from Algeria, her ex-colony, and the same can be said of Britain with respect to India and Pakistan and of Belgium in regard to Zaire. They are mostly people who, unable to endure the tyranny and relentless predatory policy of the colonialists and the reactionary domestic rulers acting in collusion with them, went in quest of a living or were forcibly taken. The workers taken off to capitalist countries from their colonies and dependencies work in much less favourable conditions than the local workers for less than half the wages. They groan in abject poverty, denied even the elementary right to existence and subjected to every manner of discrimination and maltreatment. These facts show that imperialist aggression and colonial rule are the basic factor giving rise to the existence of overseas nationals.

The question of overseas nationals is a question raised as a special part of the national question in the era of imperialism. History shows that even before the formation of nations some people left their native land due to war, natural disaster or some other reason, settled in another country and lived there for a long time in a state of friction with the local people. Needless to say, these people have many features that are distinct from those of the natives, but since their nation had not yet been formed, they cannot be regarded as a people with their own national characteristics. They may thus be called immigrants, but not overseas nationals, who are a special group of people regarded as members of their own nation living in a foreign land.

After the advent of the imperialist era the division of colonies between

the capitalist powers was completed, no masterless land was left, and the world was divided into parts—one being the territory comprising the handful of imperialist powers and the other being colonial and dependent countries inhabited by oppressed people, who made up the greater part of the world population. Capitalist relations penetrated deep into the colonies, the diversified character of their feudalistic structure was altered and thus the process of the formation of these nations was brought to a halt. The people dragged away by the imperialists from colonies and dependencies to the suzerain and other states have, therefore, their own nations and national characteristics in common with the people in their native lands, and are thus really overseas nationals, people who are members of their nations while living in foreign lands.

The question of realizing and defending the *Chajusong* of overseas compatriots is the extension of the question of attaining and defending that of their nation and, at the same time, one aspect of the question of doing away with national inequality in the country in which they live. In other words, the question of expatriates is distinct from that of achieving the *Chajusong* of their nation, even though they have close relations with it. At the same time, it is distinguished from the question of ensuring the national equality of minority races in the host country, even though it is linked with it. This is the reason why the question of expatriates is said to be a question posed as a special aspect of the national question in the imperialist era.

The root cause of the emergence of overseas nationals is imperialism and colonialism. The solution to this question is unthinkable apart without solution of the questions of national liberation, class emancipation and human freedom and the bringing of true independence throughout the world. When an ideal human society is built in which all human beings enjoy a completely independent and creative life free from every manner of exploitation and oppression, subordination and inequality, and when an independent world is established where all large and small countries and all the people of the world closely cooperate and exchange on an equal footing while upholding *Chajusong* by every possible means after destroying imperialism and colonialism, the question of overseas nationals will finally be solved.

## CHAPTER 2. THE CHARACTER AND TASKS OF THE EXPATRIATE MOVEMENT

Once the question of defending the *Chajusong* of a social group of people is raised, there will be social movement to settle it. The social movement for settling the question of overseas nationals is precisely the expatriate movement. This movement has its own character and tasks.

### SECTION 1. THE CHARACTER OF THE EXPATRIATE MOVEMENT

The question of establishing the character of the expatriate movement is an important question clarifying how and in what direction this movement should be conducted. Only when its character is correctly defined will it be possible to set correct fighting tasks for it and decide scientifically on the ways to carry them out.

The character of the expatriate movement is determined by their situation and the basic duties of their struggle to realize and defend their *Chajusong*. The great leader Marshal Kim Il Sung said:

“In the past, as a result of the occupation of Korea by the Japanese imperialists, large numbers of our fellow countrymen left their homeland and wandered abroad. As a people without a country, they were subjected to chauvinistic discrimination and all kinds of humiliation, were deprived of all their rights and suffered from extreme hardships in strange lands for a long time.”

He also said:

“It is the basic task of the movement of the Koreans resident in Japan to struggle to defend the democratic national rights of our compatriots there and to achieve national reunification, which is the cherished desire of our people.”

Overseas nationals find themselves subjected to national contempt in the country in which they live. They are discriminated against in all areas of politics, the economy and culture, and their liberties and rights are violated. This situation presents them with the task of fighting to defend their national rights and interests. Their situation is affected by the degree to which their nation's *Chajusong* is either violated or guaranteed. If their nation's *Chajusong* is severely trampled under imperialist colonial rule, these overseas nationals will also, as an extension of this, be treated with every manner of national contempt. But if their nation is built into a prosperous, independent state and fully exercises its sovereign rights internationally, its overseas nationals will be able to live proudly with dignity as honorable overseas citizens of an independent state. Overseas nationals are therefore confronted with the task of striving to attain and defend their nation's *Chajusong*.

This is why *Juche* thought holds that this expatriate movement should be both a national and, at the same time, a patriotic one.

The expatriate movement should, first of all, be a national movement. This means conducting the movement with the main stress on realizing and defending the national rights and interests of the expatriates. The rights and interests that are essential for them to live with dignity free from national contempt and discrimination and oppression are the most vital rights and interests they must secure in order to achieve and defend their *Chajusong* in the country in which they live.

It is only when the expatriate movement is conducted with the main emphasis on the defence of these national rights and interests that it will be an autonomous movement geared to realizing the vital demands of the overseas nationals themselves and a mass movement aimed at materializing the common demands and interests of all overseas nationals rather than the special rights and interests of a certain group of them. Conduct of the expatriate movement as a national one is thus the basic guarantee for its successful progress.

Simultaneously, the expatriate movement should be developed as a patriotic undertaking. Overseas nationals share the fate of their nation and have demands and interests in common with it. Developing the expatriate movement as a patriotic movement means conducting it as one

which serves the end of defending the nation's common demands and interests and achieving its independent development and prosperity.

It is only when the expatriate movement is conducted as a patriotic movement that it will be possible for the overseas nationals to fulfil their national duties as members of their nation no matter where they live, and to create favourable conditions for defending their national rights and interests in the country in which they live. Development of the expatriate movement as a patriotic one is, then, a legitimate demand for a fair and correct solution to the questions of attaining the *Chajusong* of the expatriates' motherland and of defending their own *Chajusong* in their relationship with the people of the country in which they live by the organic combination of the two questions.

If the national and patriotic aspects of the overseas compatriot movement are not linked properly with each other and only one side is considered in defining its character, serious trouble will result. If the national aspect of this movement is ignored and its character is defined only as a patriotic movement serving the end of achieving and defending the *Chajusong* of the nation, the movement will be resolved into a movement for realizing the *Chajusong* of the people in the homeland and the defence of the *Chajusong* of the overseas nationals themselves will be neglected.

At the same time, it will not do to misinterpret the patriotic aspect of the movement and turn it into one serving the interests of some reactionary rulers in the homeland. The overwhelming majority of the people in the homeland are toiling masses, and the patriotic side of the movement is inconceivable apart from helping to defend and realize their *Chajusong*. Reactionary rulers in the homeland who lord it over the people, trampling their *Chajusong* underfoot, are anti-national elements, and catering to their interests has nothing to do with a patriotic movement. Only when the expatriate movement sets itself against anti-national reactionary rulers and remains at all times true to the people in the homeland will it be truly patriotic.

It is a great mistake simply to define the character of the expatriate movement as a national movement, disregarding its patriotic aspect. If the expatriate movement is linked only to the end of improving the conditions

and treatment of the overseas nationals and winning rights for them in the country in which they live, it will deteriorate into the movement of a minority race divorced from the struggle of the people in the homeland to achieve the *Chajusong* of the nation. In that case, the expatriate movement will effectively give up the struggle to remove the causes of the question of overseas nationals and turn away from the question of having a dignified motherland to guarantee the national rights of its members in the country in which they live.

The expatriate movement has a part to play in the struggle to realize the *Chajusong* of the nation, but the movement takes place in the country in which the overseas nationals live. Its relations with the revolution in the host country thus assume importance in defining its character.

*Juche* thought on the expatriate movement takes the view that, although closely related to the social struggle of the progressive forces in the host country, the movement is not a part of the revolution there. While the expatriate movement can without doubt exert a positive influence on the revolution in the host country, the overseas nationals are the masters of the struggle to attain the *Chajusong* of their own nation as members of it and not of the social movement in the host country. Their movement should duly carry out their national and patriotic duties rather than the duties of the social movement in the host country. If the overseas nationals are engaged in a movement to carry out the duties of the social movement in the host country, it cannot be regarded as an expatriate movement in any proper sense of the term.

It is true that the victory of the revolution in the host country will exert a great influence on an improvement in conditions for the overseas nationals. But victory in the revolution in the suzerain state is not an indispensable requirement for the national liberation of colonial countries, and victory in the revolution in the host country is not the main requisite for the settlement of the question of defending the national rights and interests of overseas nationals. The expatriate movement should not, therefore, be part of the social movement in the host country; it should conduct itself as an independent movement distinct from the social movement there.

If the expatriate movement is turned into a part of the revolution in

the host country, it will inevitably go beyond the limits of defending the national rights and interests of the overseas nationals and be geared to unrealistic demands for class emancipation. Moreover, if the revolution has emerged victorious in the homeland of the overseas nationals earlier than in the host country, their movement conducted as a part of the revolution in the host country may give reactionaries there a pretext for suppressing it, accusing the overseas nationals of exporting the revolution from their homeland to the host country. This will hinder the expatriate movement.

It is essential to develop the expatriate movement as a national and patriotic movement in order to preclude all possible deviations and to push it forward in the right direction.

The tasks of this movement stem from its character as one both national and patriotic.

*Juche* thought on the expatriate movement holds that the major tasks for the movement are to secure and defend democratic national rights and interests for overseas nationals in their host country, to ensure that expatriates contribute to the development of their motherland and people, and to ensure that its members promote friendship with the people of their host country and contribute to making the world independent.

Needless to say, this does not mean that overseas nationals from different countries should set precisely the same tasks for their movement. Different tasks may be required depending on the situation in their homeland, their own position, the internal and external situation in the host country and the degree of progress of their movement.

The motherland of the Korean residents in Japan is divided in two. In the northern half there has been established an independent government and a socialist system under which everything in society serves the masses of the people, while in the south, degraded to an American colony, there holds sway the terrorist rule of military fascists. It is the supreme task of the Korean people to reunify their divided country. The movement of the Korean residents in Japan has therefore four important tasks before it. They are first to love and champion their socialist country; second, to defend the democratic national rights of the Korean citizens in Japan; third, to give active support to the struggle of the south Korean people for

independence against the United States and for democracy instead of fascism, and to fight resolutely for national reunification; and fourth, to strengthen friendship with the Japanese people and contribute to making the world independent.

## SECTION 2. SECURING AND DEFENDING THE DEMOCRATIC NATIONAL RIGHTS AND INTERESTS OF EXPATRIATES IN THE HOST COUNTRY

It is the prime task of the expatriate movement to struggle for the attainment and defence of the democratic national rights and interests of the overseas nationals in the host country.

This means struggling against national contempt, discrimination and persecution, for the victory and expansion of the expatriates' right to live and to enjoy democratic freedom and equal national rights, and for the realization of their national interests.

It is the cardinal expression of man's independent nature to seek to live on an equal basis with all without being despised and oppressed by other members of society. The misfortunes caused people by social calamities are greater than those occasioned by natural disasters. The great sufferings of people and the severest violations of their *Chajusong* come not from nature but from man. The greatest misfortune and affliction experienced by overseas nationals in their host country consists in their being despised, discriminated against and persecuted for belonging to a different nation, even though they are equal human beings. Therefore, for overseas nationals to defend and realize their *Chajusong* in their host country, nothing is more important for them than to secure their right to live and act on an equal footing as human beings without regard to their nationality, and to realize their interests.

Not only is it proper, but promotion of the task of defending expatriate democratic national rights conforms to international law. The great leader Marshal Kim Il Sung said:

“It is right and proper and does not conflict with international law for



any nation to defend its national rights.”

The defence of their democratic national rights by expatriates means defending their equal rights and dignity as human beings, without any regard to nationality, in the host country. This represents the defence of rights and dignity as recognised by international law, whether they are citizens of a sovereign state or stateless persons.

The International Declaration on Human Rights (1948) and the International Statute on Human Rights (adopted by the UN General Assembly in 1966 and enforced in 1976) include provisions on respecting human rights. The human rights clauses in the International Statute on Human Rights stipulate various rights to be guaranteed to all human beings no matter who they may be. In the light of what is contained in the human rights clauses, it accords with international law for overseas nationals to demand democratic national rights. The authorities of host countries should thus duly respect these rights.

As the expatriate movement is conducted as a law-abiding movement, the laws of the host country should be taken properly into account in laying down the tasks for the movement. So long as the laws of the host country do not clash with the democratic national rights and interests of the overseas nationals, these laws should be respected and fighting tasks set out in keeping with them. The setting of unreasonably ambitious tasks in disregard of the laws of the host country simply because such tasks seem necessary constitutes a “Leftist” error.

Some laws in the host country may, however, be aimed at discriminating against and oppressing the overseas nationals. An example of this is the Alien Registration Act in Japan enacted on April 28, 1952. The failure to advance sufficiently ambitious tasks for defending democratic national rights and interests in the face of such laws on the pretext of paying regard to the law and order of the host country constitutes a rightist error.

It is only when fighting tasks which correctly express the requirements of the overseas nationals are put forward in due consideration of the laws of the host country while at the same time guarding against both rightist and “Leftist” errors that it will be possible to successfully promote the expatriate movement.

What is of primary importance in realizing and defending the democratic national rights and interests of expatriates is the winning of freedom of speech, press, assembly and association, the inspiration of the overseas nationals with a consciousness of national independence, and the uniting of these people in expatriate organizations and the steady expansion and strengthening of these groups.

In countries that profess to guarantee the freedom of choice of ideology and belief and of political activity for all their citizens, freedom of speech, press, assembly and association is legalized as a fundamental right of the citizen. But overseas nationals are restricted in various ways in their speech and press activities, and their freedom to form and operate an organization is also restrained in various ways.

It is therefore, only when overseas nationals secure elementary democratic rights such as freedom of speech, press, assembly and association that they will be able to create the conditions they need for free ideological and political activities to achieve and defend their national rights and interests.

Since the activities of people are determined by their thinking and consciousness, expatriates should equip themselves, above all, with the consciousness of national independence in order to wage a struggle to realize and defend their national rights and interests. Equipping themselves closely with the consciousness of national independence is essential for them to acquire a correct perception of their nation's independent rights and interests, and to struggle resolutely to achieve and defend them. In order to realize and defend the national rights and interests of expatriates, primary attention should be given to conducting speech and press activities to stop the ideological and cultural offensive of the reactionaries aimed at fostering prejudice against overseas nationals and paralyzing their consciousness of independence, and to fully equip the overseas nationals with the consciousness of national independence.

But even if the expatriates are equipped with the consciousness of national independence, they cannot successfully wage the struggle to attain and defend their *Chajusong* if they are not organized. They should not only be awakened ideologically but also be organized to form a great, united force to crush the reactionary offensive and realize and defend their rights

and interests.

Overseas nationals must win the freedom to conduct their activities by forming an independent organization to represent their rights and interests. They should struggle actively in order to frustrate reactionary moves to curb, suppress and subvert the activities of their organization in order to firmly defend, expand and consolidate it.

Next in importance in the realizing and defending of their democratic national rights and interests is the winning and expansion of their rights, including freedom of residence, civil rights, freedom of choice of occupation and the right to conduct business activities. Overseas nationals residing in those countries where they are not sure of their right of residence are living in danger of forcible eviction and expulsion. They should therefore win and expand their freedom of residence. Of importance in expanding the freedom of residence is the winning and exercising of their right of repatriation and travel to their homeland and third countries.

At present the right of repatriation is guaranteed for overseas nationals in all countries of the world with a few exceptions. \*

\*The Korean residents in Japan were denied the right of repatriation until December 1959, when it was granted in accordance with the agreement on the repatriation of Korean citizens in Japan signed between the Red Cross Society of the Democratic People's Republic of Korea and the Japanese Red Cross Society.

The right of travel to the homeland and to third countries is another important right due overseas nationals. The right of travel to third countries is a universal right accepted under international law. Nevertheless, the right of overseas nationals living in some countries to go to and return from their homeland and third countries is restricted. \*

\*Korean citizens in Japan acquired the right of travel to their homeland, the Democratic People's Republic of Korea, for the first time in December 1965. But the Japanese authorities place various limitations on it, with regard to the purpose of the visit and the length of stay. They secured the right to travel to and return from third countries in June 1972, but many restrictions are still imposed.

The question of expatriates' citizenship amounts to the question of their being recognized as citizens of their sovereign motherland and acquiring the appropriate rights in accordance with their wishes. It is quite natural that the expatriates compelled to leave their native country after it has been seized by the imperialists and, disinherited, forced to lead a bitter life subjected to national discrimination and hard labour should demand their rights as overseas nationals once they have a sovereign state established back in their home country.

The authorities of the host country, however, usually pursue a policy of discrimination against overseas nationals and recognize them not as citizens of the given sovereign state but as foreigners. Overseas nationals, who are not stateless colonial people, should thus struggle to be treated as citizens of a legitimate sovereign state.

It is important in defending their civil rights for expatriates to have freedom of choice of nationality and to be able to reject any nationality imposed on them. At the same time, they should resolutely repulse the tendency to unreasonable discrimination, to state observation, control and suppression as though they were criminals.

Freedom of choice of occupation is an important democratic right due overseas nationals. This freedom comprises the right to work and the right to choose one's job freely and to secure reasonable working conditions.

An occupation is essential to obtaining the means of subsistence, and so the elementary right to existence is unthinkable apart from the freedom of choice of occupation. Nevertheless, overseas nationals are restricted in many ways in their right to choose their jobs in the host country for the reason that they are of a different nationality. For example, Koreans resident in Japan are even now discriminated against in various ways in their choice of occupation. They are discriminated against in obtaining state qualifications in Japan and have little opportunity of employment in large Japanese enterprises. Overseas nationals must therefore strive to win the freedom to choose their employment.

An important thing for overseas nationals living in capitalist countries in securing and expanding the freedom of choice of occupation is

to win and exercise the right to run enterprises.

The authorities of the host country not only refuse to legally and administratively guarantee the necessary conditions for the subsistence of overseas nationals, but also implant in the minds of their own citizens prejudices and discriminatory feelings, so that the expatriates are regarded as “unnecessary persons”.

In addition to this, the greater number of overseas nationals have had no adequate education in the host country and their technical skills are at a low level, so they find themselves barred from large enterprises and stable places of employment. In consequence, they are mostly compelled to take up disdained and unwelcome jobs (the nature of which differs from country to country). But some of them save a reasonable amount of money in the course of their work and want to improve their lives. The only way to a better life for them is to invest the money to start and run an enterprise. To secure and exercise the right to run enterprises is, therefore, an important question for overseas nationals in winning and expanding their right to live in the host country.

Even though overseas nationals are not banned by law from conducting business activities in capitalist countries that claim to stand for liberalism and democracy, they are subjected to many restrictions in these activities through discrimination in transaction, financing, acquisition of real estate and trade dealings, through the unreasonable levying of taxes and so on. The expatriates should therefore struggle to secure the various rights necessary for running a business, such as the right to acquire property and introduce new technology, to obtain funds, and to conduct trade, and should also struggle to be treated impartially.

Next in importance in realizing and defending the democratic national rights and interests of overseas nationals is the task of winning the right of national education and developing democratic national education. The great leader Marshal Kim Il Sung said:

“Above all, the right to national education should be adequately guaranteed for the Korean citizens in Japan.

“It is very important to give national education to overseas citizens. As you know, the nation rests, above all, on a common spoken and written language. If the Korean citizens in Japan cannot speak and write our

language, they cannot, to all intents and purposes, be called Korean people. Therefore, we attach great importance to the national education of the Korean citizens in Japan and would like as well to give it active aid and support.”

How overseas nationals educate their children is an important question decisive of their future. If they do not give their children national education but send them to the schools of the host country, the youngsters may acquire scientific know-how and technical skills sufficient to obtain some kinds of employment in the host country, but they will be unable to properly learn the language, culture, history, geography and other aspects of their own nation. As a result, they will be unable to preserve their traits as members of their nation and their consciousness of national independence will be weakened, with the result that they will be unable to wage the struggle to defend their national rights and interests and, in the long run, will find their existence as overseas nationals endangered.

National education is essential for training the children of overseas nationals to be reliable workers capable of bearing the future of the expatriate movement on their shoulders through a high degree of creative ability and consciousness of national independence.

As the expatriate movement matures and a change of generations takes place, national education for the rising generation acquires still greater importance. National education is the inalienable right of expatriates in the host country. In all countries education is given in the national language, and education in all countries assumes a national character. Just as there is no supranational language in the world today, so there is no supranational education. Members of certain countries alone being entitled to national education while others are not is a vivid expression of national inequality. The national education conducted by expatriates is by no means chauvinistic, and is not against internationalism. It is right and proper that the right to national education should be provided for the members of all nations irrespective of where they live, as long as national equality is recognized as fair and reasonable. The national education of expatriates is in full accord with the idea of national equality and, moreover, is publicly recognized under international law.

However, in many cases the authorities of the host country think ill of

overseas nationals receiving national education at independent educational institutions and seek to restrict and suppress it by law. \*

\*In the past the Japanese authorities suppressed and restricted the national education of Korean residents in Japan. On instructions from the US imperialist occupation army, the Japanese authorities issued the directive "Concerning the Handling of Schools Established by the Koreans" on January 24, 1948, and openly suppressed the national education of the Koreans resident in Japan.

In 1968 the Japanese authorities laid the "Bill on Foreigners' Schooling Systems" before the Diet in an attempt to suppress the national education of the Koreans in Japan. This attempt, however, was finally frustrated by the opposition of both the Koreans resident in Japan and the Japanese people. Such attempts are still continuing even now.

Therefore, that the expatriates secure and defend their right to national education is a prerequisite for the development of this education. They should always attach importance to national education and put great effort into it, thereby ensuring its continued development.

Another important task in the realization and defence of the democratic national rights and interests of overseas nationals is the development of national culture and scientific activities among them.

National culture is important for expatriates in combatting reactionary cultural offensives, in firmly defending their national traits in culture, and in living with their heads held high with national consciousness and pride. Those overseas nationals who were taken off to suzerain states from colonial and dependent countries were denied the right to conduct free cultural work, including literary and artistic activities. In some countries they are even now subjected to restrictions in their cultural work. Further, they are not provided with the necessary conditions for developing their national culture. They should therefore wage an energetic struggle to secure and expand the right to conduct free cultural activities, including literary, artistic and athletic activities, and to have the conditions they need to enjoy their national culture.

Overseas nationals should vigorously conduct the literary and artistic activities of appreciating, creating and popularizing stories and novels, films, music, operas, fine arts, photographs and so on which are

national in form, advocating national *Chajusong* in content in order to develop the work of national culture, and they should at the same time energetically conduct various forms of sporting activities by a variety of methods.

Scientific activities are an undertaking to rid overseas nationals of their scientific and technological backwardness through the acquisition of knowledge in the field of science. The overseas nationals, who had no opportunity to learn in the past when they were held in contempt and socially disinherited, should win the freedom and right to conduct scientific activities and should actively develop scientific work in order to learn advanced scientific and technical knowledge and have able scientists and engineers of their own.

Further, an important task in realizing and defending the democratic national rights and interests of expatriates consists in combatting the national assimilation policy of the authorities of the host country and maintaining their national existence as expatriates.

The great leader Marshal Kim Il Sung said:

“It is imperative to resolutely combat the national assimilation policy of the Japanese reactionaries, locate all the Koreans there and struggle actively to prevent even a single Korean from becoming Japanese. This is essential if their national rights are to be defended thoroughly.”

Because they live away from home in circumstances different from other members of their own nation, the national characteristics of expatriates are liable to weaken and disappear. Taking advantage of this weakness, the reactionaries of the host country pursue the policy of assimilating them, regarding them generally as “unstable elements in the country”. The more the overseas nationals maintain their national characteristics, the harder the authorities of the host country try to put them at a disadvantage legally and administratively and lead them craftily to abandon their national traits.

It is an important matter connected with the fate of the expatriate movement to repulse the assimilation policy of the authorities of the host country. Overseas nationals should struggle unyieldingly against the assimilation policy and to preserve their traits as members of their nation. To this end, they should strive vigorously to reject flunkeyism and



national nihilism, to acquire the consciousness of national independence, to learn their national language and culture, and to continue the commonness of their blood and national customs.

### SECTION 3. THE TASKS OF EXPATRIATES IN FACILITATING THE DEVELOPMENT OF THEIR HOMELAND AND NATION

It is a noble task for expatriates to help develop their homeland and nation. A movement of expatriates conducive to the development of the homeland and nation means that they passionately love and protect their country and people and actively serve the struggle to achieve their *Chajusong*.

The great leader Marshal Kim Il Sung said:

“Only when the motherland is rich and strong can its overseas nationals enjoy true happiness and entertain hope for the future.

“You should always consider the socialist homeland as if it were the bosom of the mother who bore you and brought you up, loving it warmly and becoming its stout protectors.”

He also said:

“Nothing is more precious to our compatriots in Japan than their motherland. It is therefore the noblest duty of the Korean merchants and industrialists and all the Korean nationals in Japan to contribute actively to the prosperity and development of their socialist motherland with all their energies and resources.”

People can live abroad and change their nationality, but they cannot change their motherland. In history there were people who sold out or betrayed their country but, for all that, their country did not cease to exist. Even when people are dispossessed of their country, their race continues to exist.

The fate of overseas nationals is connected closely to the destiny of their homeland, and the realization of their *Chajusong* depends on the degree to which this quality has been realized by their nation.

People form social groups and lead social lives. Only in the course of

this can they acquire and realize their *Chajusong*. A historically formed solid group of people is a nation, and a historically formed unit of social life is a country. The struggle of people to achieve *Chajusong* is conducted with the country and nation as the unit, and the fate of people is also moulded within the framework of a nation or state. Today when boundaries exist between countries and distinctions between people from different countries, and when people live with the national state as the unit, the fate of people is inconceivable apart from the destiny of their country and nation.

If a country is taken over and the nation subordinated, its members meet with the fate of slavery. On the other hand, if the country and nation prospers, its members will live worthy and happy lives. So long as their country and nation is deprived of its *Chajusong*, they will also be deprived of theirs. The greater the degree to which the *Chajusong* of their country and nation is realized, the more independently they will live. It is therefore their main duty to struggle to achieve the *Chajusong* of their country and nation. The members of a nation living abroad are no exception to this.

Overseas nationals were compelled to go to foreign lands, unable to subsist in their own countries, because their countries and nations had been deprived of their *Chajusong* by imperialist aggressors from outside. Their *Chajusong* has been violated in the host country because their countries and nations are unable to exercise their *Chajusong* properly. Therefore, the struggle to realize and defend the *Chajusong* of overseas nationals is unthinkable apart from the struggle to realize and defend the *Chajusong* of their country and nation itself.

If a country and nation is subordinated and powerless, its expatriates will be downtrodden,\* whereas if a country and nation is independent and prosperous, its overseas nationals can live a worthy life with dignity.

\*When their homelands are not dignified sovereign states, overseas nationals are humiliated and suffer even to the extent of being the victims of unprovoked mass murder.

At the time of the Kanto earthquake, 6,000-7,000 Koreans in Japan were butchered for no reason whatsoever.

In February 1942, overseas Chinese living in Singapore were murdered en masse by the Japanese militarists who had seized the city. According to a secret report

kept in the archives in Washington, the Japanese militarists who had occupied Singapore murdered some 5,000 overseas Chinese for no other reason than they were suspected of harbouring anti-Japanese sentiment.

Orders were issued summoning all men between the ages of 18 and 50, numbering 200,000 and representing a quarter of the 800,000 Chinese living there, to gather at five places in the city on February 21, and those thought to be “anti-Japanese” and “hostile elements” were picked out, taken to the coast and shot.

The number of murdered Chinese was placed at 5,000-6,000 by the British war crimes court, but the bereaved-families association in the area put the figure at 40,000 and the Chinese General Association of Merchants estimated it as 50,000. (See the Japanese newspaper “Asahi Shimbun” of August 13, 1984)

Herein lies the reason why *Juche* thought on the expatriate movement sets the most noble task of the movement as that of contributing to the homeland and nation.

Proceeding from the aspect of the *Juche* idea which regards man, the mass of the people, as the master of the world and the main agent of history, *Juche* on the expatriate movement puts forward a view of the motherland with the mass of the people as the central factor, setting tasks for the expatriate movement to serve the country and nation.

From the *Juche* point of view, man is the master of the territory and of state power. Working for the country thus means, in the final analysis, working for the people living in that country.

These people constitute the nation, and working for the country therefore means, in essence, working for the sake of the nation.

Working for the sake of the nation amounts to working for the realization of the nation’s *Chajusong*. It is always the masses of the people who make up the overwhelming majority of the nation, and the struggle to attain the nation’s *Chajusong* is promoted through their strength. Only a homeland where the popular masses are the masters of state power and of territory and its material and cultural riches can be a true homeland for overseas nationals.

The tasks of the expatriate movement in helping the country and nation depend on the position of the country and to what extent the nation and the popular masses, who make up the greater part of the nation, enjoy *Chajusong*.

When the homeland and nation is under the colonial rule of foreign

imperialists, the expatriate movement should set its fighting task as contributing, first of all, to the liberation of the homeland and the establishment of national sovereignty.

For a nation which has had state power wrested from it and been reduced to stateless colonial slavery, nothing is more important in achieving *Chajusong* than putting an end to the colonial rule of the foreign imperialists, liberating the country and setting up an independent government. In this case, the expatriate movement can truly serve the homeland and nation only through contributing to the struggle to liberate the homeland.

When an anti-popular dictatorship is lording it over the country and the people are groaning under a fascist dictatorship, the expatriates should help, above all, to hasten the victory of the anti-fascist struggle of the people in their homeland for democracy. The independent right of the popular masses is focussed on political power, and democracy is the basic mode of activity of this power in serving the masses of the people. Only under the power found in democratic politics can the popular masses live independently in their own right as masters. Therefore, as long as a fascist dictatorship is in power in their homeland, the right way for the expatriate movement to contribute to the country and nation lies, above all, in supporting and aiding the anti-fascist struggle of the people at home for democracy.

Should their homeland be divided and two antipathetic state and social systems established there, the question of whether the tasks of the expatriate movement in serving the country and nation are set correctly or not is decided by which side they choose as their homeland. If, in one part of their homeland, there has been established an anti-popular government which moves at the beck and call of foreign imperialists, where fascist terror reigns and the wealth produced by the sweat and blood of the people is usurped to make a handful of members of the privileged classes rich and prosperous, that part of the country cannot be the genuine homeland of the overseas nationals. In contrast, if in the other part of the country an independent government has been established, a popular administration introduced to guarantee rights and liberties as masters for the people, and if all the material and cultural wealth of society serves the people, that part

of the country can be the true homeland of the overseas nationals. The expatriate movement should serve the prosperity and development of the true homeland of the overseas nationals and contribute to the struggle to establish national sovereignty in the part of the country subordinated to imperialism and to achieve the country's reunification.

An important aspect of the expatriate movement in contributing to the development of the country and nation is that it serves the interests of the homeland's economic and cultural development.

Today the homelands of overseas nationals generally lag behind in economy, technology, science and culture because they were colonies or dependencies in the past. It will take a long time for these countries to rid themselves of this economic and cultural backwardness and attain the level of the advanced nations of the world in building a new society after achieving national independence. On the other hand, the countries where overseas nationals reside are generally former imperialist powers where capitalism developed earlier.

These countries are more advanced than the homelands of the overseas nationals in their economy, technology, science and culture. It is thus an important aspect of the efforts of overseas nationals to contribute to the development of their country and nation, and to work actively for the economic and cultural development of their homeland.

While respecting the law and order of the host country, the overseas nationals should give financial and material assistance to their homeland in keeping with their circumstances and positions, and train and send able scientists and engineers or make advanced technical know-how available to their homeland.

If they give active support and assistance to their homeland in a variety of ways, they will make a valuable contribution to its economy and culture.

## SECTION 4. THE TASKS OF OVERSEAS NATIONALS IN STRENGTHENING FRIENDSHIP WITH THE PEOPLE OF THE HOST COUNTRY AND CONTRIBUTING TO WORLD INDEPENDENCE

It is an important task of the expatriate movement to strengthen friendship with the people of the host country. The great leader Marshal Kim Il Sung said:

“The General Association of Korean residents in Japan (Chongryun) should make a major contribution to the creation of favourable international conditions for the reunification of the homeland by promoting friendship with the Japanese people and strengthening solidarity with the people of various countries of the world.”

Strengthening friendship with the people of the host country means that the overseas nationals deepen mutual understanding and intimacy with different classes, social quarters, organizations and public figures in that country, and win over greater numbers of people who will understand and support their movement.

Overseas nationals live under the state and social system of the host country, conducting their activities in their relations with its different classes, social quarters, organizations and public figures in all aspects of political, economic and cultural activity. Everything in the work of expatriates in realizing and defending their national rights and interests is influenced by the people of the host country.

Even if the expatriate movement is conducted honourably as a national patriotic movement, it will not always progress smoothly. Even in a so-called democratic constitutional society, various legal restrictions may be placed on the expatriate movement and a policy of suppression openly followed. A tendency to regard overseas nationals with contempt and to look askance at their movements is rooted deeply in people from all walks of life in the host country. The overseas nationals also constitute only a small minority of the population of the host country.

In such circumstances, the expatriate movement cannot progress without the sympathy, support and encouragement of the people of the host country. Such sympathy, support and encouragement are essential for the movement to realize and defend the democratic national rights and interests of overseas nationals while settling the complex problems that arise in relations with the authorities of the host country in the face of the obstructive moves of reactionary forces.

The overseas nationals are better informed about the state of affairs in the country where they are living than the people at home, and have various contacts with all its social quarters and sections. At the same time, they have deep ties of kinship with their homeland, so are in a special position to expedite the strengthening of solidarity between the peoples of their homeland and those of the country in which they are living.

When the expatriate movement enjoys the sympathy, support and encouragement of an increasing number of people in the host country, it can contribute more effectively to the strengthening of solidarity between the peoples of the homeland and of the host country and to the realization of the nation's *Chajusong*.

This is why the overseas nationals have to set it as a task for their movement to strengthen friendship with the people of the host country in order to fulfil their national and patriotic duties.

Reactionary rulers are more often than not given to stirring up national exclusivity and to clamping down on the overseas nationals before going on to curtail the freedom and democracy of their own people. Suppressive measures against overseas nationals always precede the rise of fascism and the restriction and obliteration of democracy.

The people of the host country should therefore see their own position of tomorrow in the oppressed and persecuted condition of overseas nationals today, and through this shared position the overseas nationals can elicit sympathy and support from among the people of the host country if they conduct their movement as one that is national and patriotic.

In order to strengthen friendship with the people of the host country, the expatriate movement should work actively, above all, to enlist the deep sympathy of people from all walks of life in the host country, as well as

that of the political parties and public organizations representing their interests and public figures of all social groupings including political, economic, press, academic and legal circles, and should endeavour to persuade these groups to view as justified their struggle to realize and defend their democratic national rights and interests, and to render support and encouragement.

At the same time, the overseas nationals should work energetically to bring people from all social sections of the host country to a correct understanding of their homeland, transmitting a correct idea of its internal and external policies and of the successes it has achieved in the building of a new society and thus encouraging greater numbers of people to come out in its support.

In order to successfully strengthen friendship with the people of the host country, it is vital to adhere to the principle of noninterference in its internal affairs. In the expatriate movement this means that the overseas nationals promote their own movement to realize and defend their national *Chajusong* without meddling in the policies of the authorities of the host country or the internal affairs of the various movements conducted by its people.

What type of state and social system is chosen and what kind of policy is adopted by the host country are questions which fall within the scope of its sovereignty. The people of the host country are always the masters of the various movements they have developed to realize their own *Chajusong*. Only when the overseas nationals refrain from acting against the sovereignty of the host country and respect the rights of its people as masters can they secure the friendship of its people from all walks of life and smoothly cultivate this friendship with them.

However, adherence to the principle of noninterference in the internal affairs of others does not mean that expatriates should passively accept violation of their own *Chajusong* by the host country. They should let the people of the host country know clearly that their national rights and interests are being infringed and win sympathy and support for the struggle they are waging in defence of these. This is by no means interference in the internal affairs of the host nation. If, on the plea of refraining from meddling in the internal affairs of the host country, they



tamely tolerate the infringement of their democratic national rights and interests and give up the struggle to defend them, this is, in effect, tantamount to renouncing the expatriate movement.

Expatriates are living in an age of independence in which more and more countries and nations are, with each passing day, striving for an independent life and advancing along the road of independence. It is another important task of the expatriate movement to keep abreast of the trend of the times towards independence and contribute to the cause of spreading this across the world.

That the expatriate movement should contribute to making the world independent means that it should be carried forward as a movement conducive to the struggle against imperialism and colonialism and to the building of a world where the sovereignty of all countries and nations has been realized in full. Imperialism and colonialism are the main obstacles inimical to national sovereignty which check the free development of nations and impede the struggle of overseas nationals for *Chajusong*. So long as the domination and subordination of nation by nation and interference in and control over minor countries by great powers persist, the problem of overseas nationals cannot be settled completely.

The expatriate movement should, as a matter of course, be a movement serving as a link in the chain of the anti-imperialist, anti-colonialist struggle, and as such contributing to making the world independent. When this movement contributes to world independence, it will enjoy deep understanding and sympathy and invoke widespread support and encouragement among all of the nations and peoples struggling in defence of their sovereignty against domination and subordination by foreign forces. In this way the movement will come to strengthen international solidarity with the peoples of the world who are moving forward along the road of independence, and will create favourable international conditions for it to fulfil its national and patriotic duties.

The expatriate movement should keep pace with the peoples of the world who are struggling against imperialism and colonialism, and the overseas nationals should stand up resolutely against the imperialists' policy of aggression and war and, in particular, against their moves to

unleash a nuclear war; the expatriates should also support and encourage the struggle of the people for peace, democracy, national independence and the building of a new society. At the same time, they should work actively to induce the progressive people of the world to denounce the racial discrimination and oppression committed against them and to stir up public opinion on an international scale to guarantee their legitimate rights in conformity with international law and usage.

In this connection overseas nationals should join as many international organizations as possible, view matters from an international standpoint and develop their activities on a wide scale.

When the expatriate movement sets correct fighting tasks for itself in keeping with its character as a national and patriotic movement, it will be able to advance unerringly towards the proper goal of its struggle.

## **CHAPTER 3. LEADERSHIP IN THE EXPATRIATE MOVEMENT**

Solving the question of leadership in the expatriate movement is a serious matter on which its fate depends. Solving this question correctly is essential for awakening those in charge of the movement to unite into a great force, for setting out duties and tasks for the movement correctly and carrying them out with success.

### **SECTION 1. THE FUNDAMENTAL QUESTION OF LEADERSHIP IN THE EXPATRIATE MOVEMENT**

Correct leadership is a must if a revolutionary or socio-political movement is to emerge victorious. This is a truth irrefutably confirmed by the history of liberation struggles.

The expatriate movement is a socio-political movement and clearly it, too, should have correct leadership if it is to be victorious.

If the expatriate movement is to be led properly, the problem arises as to who should assume the leadership and what should be done to assure that this happens.

This is the basic problem in ensuring that the movement is properly led.

Different views can be advanced with relation to this problem.

Some may air the view that the movement should come under the leadership of the national leader in the homeland; others may assert that it should be led by the vanguard organization of the progressive forces in the host country; and yet others may insist that the most active elements in the ranks of the movement itself should assume the leadership independently. The validity of these views cannot be judged without taking into

consideration the internal and external conditions in which the expatriate movement is conducted.

*Juche* thought on the expatriate movement holds that when the homeland has a leader who is capable of leading the struggle to realize the *Chajusong* of the nation, the movement should be guided by the national leader. The great leader Marshal Kim Il Sung said:

“The fate and future of the movement of Korean residents in Japan depend on how the officials of Chongryun and our compatriots support our Party.

“By educating their officials and our Korean compatriots to have infinite faith in our Party and follow it wholeheartedly, the Chongryun organizations should strengthen and develop Chongryun as a patriotic organization eternally faithful to the leadership of the Party.”

The leadership of the expatriate movement amounts to organizing and commanding, in a coordinated way, the struggle of overseas nationals for *Chajusong*.

As in all other socio-political movements for *Chajusong*, leadership cannot be an end in itself. The leadership of the expatriate movement must achieve the *Chajusong* of overseas nationals and successfully implement the duties and tasks of the movement.

The leader of the expatriate movement should therefore be selected in such a way that the *Chajusong* of the overseas nationals can be attained and that the duties and tasks of the movement can be fulfilled.

Being members of their nation, the expatriates share their fate with their nation. The question of realizing their *Chajusong* is the question of attaining their national *Chajusong* in their relations with the authorities and population of the host country and, at the same time, the question of realizing their own *Chajusong* as members of their nation. It is thus inseparably linked with the question of attaining the *Chajusong* of their nation.

Movements conducted as parts of the struggle for national *Chajusong* may be conducted in various forms in different places by members of the nation. If these movements are not coordinated and merged into the tide of struggle for realizing national *Chajusong*, and are instead conducted separately, they may be impeded and frustrated severally by the re-

actionaries and, in the long run, may fail without carrying out their duties and tasks.

The same can be said of the expatriate movement conducted as a national and patriotic movement in a foreign country.

An expatriate movement conducted in isolation from the struggle of the people in the homeland for national *Chajusong*, no matter what fighting tasks it may set itself, cannot be a patriotic movement that truly serves the homeland and the nation.

Only when it joins the tide of struggle of the people in the homeland for national *Chajusong* and is coordinated with it will the movement advance vigorously, carrying out its patriotic duties and tasks.

For this purpose, there must be unity of leadership in the revolution in the homeland and in the expatriate movement.

If the leadership of the expatriate movement is not coordinated with the leadership of the revolutionary struggle of the people in the homeland, that movement cannot join the tide of this struggle for national *Chajusong*, nor can it properly fulfil its noble duties and tasks as a national, patriotic movement which serves the country and the nation.

We can say that while the revolutionary struggle of the people in the homeland conducted under the correct leadership of the national leader is the main stream of the nation's struggle for *Chajusong*, the expatriate movement is its tributary stream.

When the expatriate movement joins the struggle of the people in the homeland, a great tide of struggle for the nation's *Chajusong* will be formed.

Thus, when there is a leader who provides correct guidance for the revolution in the homeland, the expatriate movement should also be guided by him, the national leader in the homeland, in order to ensure unified leadership for both movements.

If the expatriate movement is conducted under the guidance of the national leader, it will be able to set correct duties and tasks for itself as a national, patriotic movement and develop forcefully along the noble road of patriotism in step with the struggle of the people in the homeland for national *Chajusong*.

The national leader embodies, at the highest level, the independent

requirements and intentions of his nation and people, and represents their interests at the highest level.

He initiates and spreads among the masses revolutionary ideas that accurately reflect the requirements and interests of his nation and people, forms a vanguard organization of the masses with progressive elements who are ideologically sound and capable of struggling unyieldingly for the sake of the people, and realizes through it the political leadership of the masses. The vanguard organization of the popular masses is a political weapon for transforming the leader's ideas and leadership into reality. The national leader who heads the vanguard organization in the homeland is the leader both of the revolutionary struggle of the people at home and of the expatriate movement.

He is the supreme leader of the vanguard organization and people in the homeland and of the expatriates. The very essence of the leadership of the expatriate movement is that it is guided by the national leader.

This does not mean that the movement is organized and commanded in a unified way by personnel dispatched from the homeland by the national leader. The leader's guidance of the expatriate movement is materialized through the leading hard core from among the overseas nationals.

The leading hard core implies those people who are fully imbued with the leader's ideas, are infinitely loyal to him, and are capable of fighting stoutly in defence of the interests of their nation and the expatriates at any time or place, of making a correct analysis of the prevailing situation and of leading the movement forward skilfully in accordance with scientific strategy and tactics. It is their mission to effect the national leader's guidance in consonance with the situation of the movement.

The leading hard core of the expatriate movement have some autonomy in realizing the leader's guidance of the movement compared to the leadership of the vanguard organization and of the organizations operating under the guidance of the leader in the homeland. This is because of the duties and position of the movement.

The expatriate movement not only has a common duty to achieve the nation's *Chajusong* in cooperation with the people at home, but is also under an obligation to realize and defend the national rights and interests

of the expatriates in its relations with the authorities and population of the host country.

The expatriate movement constantly runs up against complex problems which movements in the homeland do not encounter, and it often finds itself in unexpected situations. Its leading hard core should not wait to be shown the way to solve problems but should in most cases conduct a correct and prompt analysis of the prevailing situation and take the right measures in line with the leader's ideas and the vanguard organization's policy. The expatriate movement will follow the right path only when its leaders organize and direct it independently and according to their own judgement.

The autonomy of the leading hard core of the organization and the direction of the expatriate movement is aimed, in all cases, at correctly embodying the leader's guidance of the movement. If the question of embodying the leader's guidance correctly in the expatriate movement is not combined properly with the question of the relative autonomy of the leading hard core, a serious error will be committed in the organization and direction of the movement.

If the leading core members refuse to faithfully follow the guidance given by the vanguard organization and the leader in the homeland, standing by their autonomy on the plea of the specific nature of the movement's duties and position, they will stray from the path of their noble patriotic cause and lead the movement astray. On the other hand, if they think as if they were personnel dispatched from the homeland and only allow themselves to be notified of the leader's ideas concerning the expatriate movement and of the policy which embodies those ideas and if they merely stand by with folded arms waiting for a solution to be given to a problem that has cropped up without tackling it themselves, they will be unable to pull through the difficulties ahead of them and will cause the expatriate movement to founder.

Some nations that have people living abroad may not have a leader and a vanguard organization capable of directing their struggle properly. In this situation the most important and urgent problem for the revolutionary struggle both of the people at home and of the expatriate movement is that of having a wise leader of the nation and forming a

vanguard organization. Needless to say, this does not mean that expatriates should simply sit idle without developing their movement, waiting for a national leader to come forward and a vanguard organization to be formed.

They should put up their independent leading hard core members and actively develop movements in all possible forms under the leadership of these people. The leading hard core of the expatriate movement should not only analyse and judge the situation scientifically and direct the struggle of the expatriates independently and correctly, it should also make every possible effort to aid the struggle of the people in the homeland to found a vanguard organization.

When a leader emerges at the head of the revolution and a vanguard organization is formed in the course of an arduous struggle, the revolutionary fight enters a new historical stage where it is conducted under the guidance of the leader and the vanguard organization and, at the same time, a favourable phase is opened up for the development of the expatriate movement.

At this point, the leading hard core of the movement should switch over from directing the movement independently to commanding it under the guidance of the national leader. If they do not consider this switchover necessary and refuse to accept the leader's guidance, insisting on their autonomy, they will be unable to steer the movement along the right, patriotic path and may bring it to ruin by allowing careerists and egoists possessed with a lust for power and fame to make it their plaything.

Overseas nationals resident in a capitalist country engage in various occupations in a community of people from different social sectors. They have the same oppressors and exploiters as the working masses of that country.

Some of them may therefore be standing in the same fighting ranks as the oppressed and exploited toiling masses of the host country, and others may be active as members of the vanguard organization of the country's progressive forces. These people can also be part of the expatriate movement.

In this situation, the vanguard organization of the progressive forces



of that country may try to direct the expatriate movement through the medium of those of its own members who are foreign residents, and these members and those under their influence who play a part in the expatriate movement may seek the guidance of the vanguard organization.

Needless to say, if the homeland of the expatriates does not have a national leader and a vanguard organization, and if the expatriates have no independent leading hard core, their struggle in a capitalist country can be developed in a variety of ways under the guidance of the vanguard organization of that country; this is inevitable to some extent if such a situation exists.

However, it is a great mistake to argue that the vanguard organization of the progressive forces in the host country should assume the leadership of the expatriate movement when the motherland has a leader and a vanguard organization, and when a leading hard core capable of realizing the leadership of the national leader in keeping with the specific conditions of the expatriate movement in a capitalist country has emerged.

Since the fundamental aim of the expatriate movement is to realize the *Chajusong* of the expatriates, the movement should on all accounts be a national and patriotic one in the conditions of capitalism. To this end, it should be merged into the tide of the struggle of the people in the homeland to attain their nation's *Chajusong*. It should not join the stream of the liberation struggle of the people in the host country. If the overseas nationals join the people of the host country in their liberation struggle and unfold their movement within its framework, their struggle will be geared mainly to class emancipation rather than to defending their national rights and interests. Further, it will fail to keep pace with the struggle of the people at home for their national *Chajusong*, and the expatriates will come to abandon their noble patriotic duties. If the expatriate movement is to be a national and patriotic one and keep step with the struggle of the people at home for their national *Chajusong*, it should be subject not to the leadership of the vanguard organization of the progressive forces in the host country but to that of the national leader at home.

The principle of one party for one nation cannot justify the view that the vanguard organization of the progressive forces in the host country

should be responsible for the leadership of the expatriate movement.

The principle of one party for one nation is the principle that there can only be one vanguard party of the working class in any one country. We can consider that this principle requires, first, that one country must have only one vanguard organization to organize and direct the struggle of the working masses, including the working class, and, secondly, that various progressive movements of the masses of the people, including the working class, must be subject to the leadership of the vanguard party of the working class.

This principle is aimed at obviating the danger of the appearance of many organizations which call themselves vanguard parties and at precluding diversification in the organization and leadership of the struggles waged by the popular masses, including the working class. There is thus no doubt that the principle of one party for one nation is a correct one that accords with the fundamental interests of the liberation struggle of the popular masses, including the working class.

At the time when the principle of one party for one nation was first formulated and made a rule in the international communist movement, the work of founding a communist party was being conducted briskly in many countries. In some countries different organizations made their appearance under the name of “communist” and split the labour and communist movements by drawing in the masses of workers and peasants; further participants in the communist movement from different races were hampering the coordinated development of the communist movement by seeking to found a single communist party for each race. Under such conditions it was of tremendous significance for the development of the communist movement to adhere strictly to the principle of one party for one nation. Then, as the Comintern was dissolved, the principle of one party for one nation lost its binding force in the international communist movement. Although the expatriate movement is not a communist movement, it is a progressive socio-political movement, and so this principle should not have been ignored in the expatriate movement either at the time the Comintern existed or after it was dissolved. In other words, overseas nationals should not try to have their own vanguard party entering into rivalry for leadership with the vanguard party of the working

class in the host country, but should respect the latter in its leadership of the revolutionary movement of the people in that country.

The overseas nationals are by no means a minority race, in the original sense of the term, in the host country, nor is their movement a link in the chain of the revolution there.

They are a component of the people of their homeland and are required to conduct their movement as a national and patriotic one which forms a part of the struggle to attain their nation's *Chajusong*. It is therefore not right to apply the principle of one party for one nation to expatriates and consider that the leadership of their movement should be assumed in all cases by the vanguard party of the host country.

If the vanguard organization in the capitalist country where the overseas nationals are living demands that their movement be subject to its leadership, despite the fact that the expatriates have a national leader and a vanguard organization capable of directing their struggle along the right path, this is evidently a great-power chauvinist deviation; on the other hand, if the participants in the expatriate movement refuse to accept the leadership of their national leader, this is, without doubt, a national nihilistic deviation.

Another important problem is that of ensuring the national leader's direction of the expatriate movement. This means, in the final analysis, ensuring his position and role as the leader of this movement.

His leadership can be realized when he not only possesses great leadership ability but also has the expatriates unreservedly recognizing his authority as their leader and faithfully upholding his leadership.

The leadership of the masses struggling in defence of their *Chajusong* must be monolithic. Correct leadership is unthinkable if it is not monolithic. Ensuring a monolithic character is an intrinsic requirement of leadership itself as the work of organizing and directing in a unified manner the people's struggle to achieve their *Chajusong*.

Leadership presupposes the community of the fundamental interests of the leader and the masses he leads.

Leadership is given in all events to realize and defend the fundamental demands and interests of the masses, that is, their *Chajusong*. If some object counter to the masses' fundamental demands and interests is

pursued on the pretext of directing their struggle, this has nothing to do with leadership. To lead the masses, who have risen up in struggle, towards a selfish goal under a delusive slogan is anything but leadership; this is trifling with the masses. Clearly it is not leadership but rule over the masses to seize power and organize and direct their activities to suit the interests of a handful of members of the privileged circles.

Leadership is possible only when the leader and the masses guided by him are as one with each other with regard to their fundamental interests.

In directing the struggle of the nation and the expatriate movement to achieve *Chajusong*, the national leader synthesizes the demands and wishes of his people and the expatriates, obtains a deep understanding of their common fundamental requirements and interests and organizes and directs all their struggles with an eye to attaining and defending these things.

Proceeding from the vital need to achieve their *Chajusong*, the expatriates come faithfully to uphold the guidance of the leader who directs their struggle for *Chajusong*.

Here the relationship between the leader and the expatriates is a relationship of noble obligation and fidelity characterized by the fact that the leader guides the expatriates, who are a component part of his people, along the right path, taking responsibility for their fate, while the expatriates put faith in the leader and follow him to the end.

The relationship between the individual expatriates who are engaged in the struggle for *Chajusong* is, as a matter of course, that of comrades, and clearly there cannot be a relationship of allegiance between them.

For one comrade to demand allegiance from another amounts, in the long run, to negating equality among individuals, something which goes against the independent nature of man.

However, the relationship between the national leader and the expatriates, who are a component of the nation, is by no means a relationship between individuals.

The dear leader Comrade Kim Jong Il said:

“It is an extremely erroneous view to look upon the leader of the working class merely as an individual. The leader is the brain of the

revolution and embodies, at the highest level, the interests of the Party and the popular masses.”

Man is simultaneously a collective being that can only live and develop knit together with others by social relations, and an individual being that lives and operates as a distinct individual.

The leader comes from among such people and conducts leadership activities with his own distinct character.

But the national leader is not a mere individual, he is the highest representative of the social group called the nation in that he embodies the common national demands and interests.

Therefore the relationship between the national leader and the expatriates is one between the highest representative of the nation and its individual members. The expatriates’ fidelity to their national leader is immediately the loyalty of the individual components of the nation to their community which is the nation, and this is precisely how it should be.

Expatriates should hold in high esteem in the post of leadership the leader who, bearing responsibility for their fate, guides them and their nation. They should adhere firmly to the position and viewpoint that the highest representative of the nation and the expatriates is none other than the leader, and accept his line and policies as those to be defended, all the while fully realizing their independent requirements and interests and those of their nation.

As the brain is to the man, directing his independent and creative activities, so the leader is to the nation and its members, including the expatriates, organizing and directing the creative struggle to attain their *Chajusong*. In this sense, the leader is called the highest brain of both his nation and the expatriates. As the brain’s direction of the independent and creative activities of a man is feasible only through his consciousness, so the leader’s organization and direction of the struggle of his people and the expatriates is possible only through the medium of certain ideas. The leader makes his leadership of the expatriate movement a reality by advancing ideas which accurately reflect the fundamental demands and interests of his people, including the expatriates, and which show the right way to meet them, and by ensuring that the expatriates take these ideas as their guideline in waging their struggle.

In short, the leadership of the expatriate movement by the leader is ideological guidance. In order to uphold his leadership, the expatriates should equip themselves closely with the guiding ideas he advances, believe in them with unshakable faith and think and act only along the lines indicated by them.

Leadership cannot be realized without the unity of the masses subject to it, because it requires their concerted action.

The united functioning of all the tissues and organs of the body is ensured for the purpose of guaranteeing its existence. Likewise, the unity of the members of a nation and its expatriates should be achieved on the basis of their fundamental demands and interest in attaining and defending *Chajusong*.

There can be no lasting and powerful unity based on temporary and partial interests apart from the community of those which are fundamental.

Only the leader embodies the fundamental demands and interests of the nation and the expatriates, and only his ideas accurately reflect the fundamental requirements and interests of the expatriates who, if they want to achieve truly lasting and powerful unity, must unite around the leader on the basis of his ideas.

People's actions are determined by their ideological consciousness, and so the expatriates should be ideologically motivated to hold the national leader in high esteem in the post of leadership, to accept his authority as leader as firm and unshakable and to conduct all their struggles under his leadership, united solidly around him. *Juche* thought on the expatriate movement calls this work to establish the leader's ideological system among expatriates, a task aimed at establishing a system that will ideologically ensure the leader's guiding position and role in the expatriate movement. When the expatriates equip themselves firmly with the leader's thoughts, unite closely around him and develop their movement under his leadership, it can be said that they have established the leader's ideological system.

The work of establishing the leader's ideological system among the expatriates is the first process in ensuring the command of their movement by the leader. In the course of establishing this ideological system, leading

members of the hard core who are firmly equipped with the leader's ideas and are able to push the expatriate movement forward in conformity with his intentions emerge and the leader's command of this movement is genuinely effected.

The leadership of the expatriate movement by the leader is simultaneously ideological guidance and organizational leadership.

The expatriate movement encompasses expatriates from all walks of life. Even if they have common ideas and goals, unity cannot be expected in their actions and, accordingly, the leader's guidance cannot be ensured properly so long as there is no organization, discipline and order to exercise unified control over their activities. If the leader's guidance is to be ensured, it is necessary not only to make the expatriates ideologically conscious and achieve ideological unity among them, but also to organize them and establish an organizational system to guarantee their unity of action.

In order to solve the problem of the leader's guidance of the expatriate movement, it is necessary not only to establish ideological and organizational systems to ensure his guidance but also to ensure that the leadership is passed on to the right people.

Like the revolutionary struggle to establish national sovereignty and attain the *Chajusong* of the popular masses, the struggle to realize the *Chajusong* of the expatriates is a protracted undertaking. It is inevitable that a change of generation will take place in the course of the development of the revolutionary struggle of the people in both the homeland and the expatriate movement.

In this connection those in charge of the expatriate movement should be followed by the right people and, moreover, the participants in the movement should continue to receive correct leadership even after a change of generation. The solution to this problem is significant for the destiny of the movement.

As the expatriate movement is directed by the national leader, ensuring the succession to the leadership of this movement means ensuring that it is led by the successor to the leader.

When the whole nation and the entire people of the homeland hail a person as successor to the leader in compliance with their wholehearted

desires and wishes, the expatriates should regard it as representing their own desires and wishes as members of the nation and uphold the successor as the guide of their movement, just as they did the leader before. That they move on holding the successor to the leader in high esteem with unaltered fidelity is the noblest manifestation of their high consciousness and preparedness to fight on to the end until they fully attain *Chajusong* for their nation and for themselves.

The leadership of the expatriate movement by the successor to the leader is firmly guaranteed through a system which ensures it ideologically and organizationally.

## SECTION 2. THE FORMATION OF AN ORGANIZATION TO LEAD THE EXPATRIATE MOVEMENT

The leader of the expatriate movement cannot deal individually with all those who take part in it.

When a great number of overseas nationals are members of the expatriate movement it is all the more impossible. It is only when an organization incorporating overseas nationals is set up and put to work that it becomes possible to bring the lines and policies relating to the expatriate movement home to them and rouse them to the action of implementation.

A struggle to realize and defend *Chajusong* that is not organized, even if a great number of nationals living abroad take part in it, will produce no great effect and will eventually be doomed to failure. Only when overseas nationals are united into an organization and wage an organized struggle can they carry out the objectives of the movement in full. The formation of an organization for overseas nationals is therefore aimed at giving guidance to the expatriate movement and rallying and motivating its members in a coordinated manner.

Depending both on who assumes the leadership of the expatriate movement and on its character, the formation of the expatriate organization proceeds differently.



The *Juche*-oriented idea on the expatriate movement provides a scientific elucidation of how the overseas nationals in capitalist countries should organize to launch themselves as a patriotic movement under the guidance of the leader of the nation.

The most important matter in setting up a grouping of overseas nationals is to form a basic organization whose channels ensure the guidance of the national leader.

To ensure this, the basic organization should be guided solely by the leader's ideas and should implement the leader's lines and policies concerning the expatriate movement.

Clearly, an organization which is not guided by the leader's ideas cannot ensure his guidance of the movement, and an organization which does not implement his lines and policies concerning the movement cannot steer it as he intends.

The basic organization designed to ensure the guidance of the leader should play the paramount role in relation to other organizations of overseas nationals. This means giving unified guidance to these organizations so that they will conduct their activities in accordance with the leader's ideas and intentions.

This by no means, however, implies that the basic organization should be a vanguard group of overseas nationals.

Since in the motherland there is a vanguard organization involving progressive elements of the popular masses which ensures the primacy of the leader, there is no need for progressive elements among the overseas nationals to have a vanguard organization on a par with that in the motherland in order to ensure the leader's guidance. When there is a mass organization in place involving the broad spectrum of expatriates in which the progressive elements play the pivotal role they can ensure the guidance of the leader over the masses of the nationals living abroad more successfully than if they had a separate vanguard organization.

The basic organization of overseas nationals should therefore be a mass one of a united-front type which involves overseas nationals from all walks of life; it should not be a vanguard organization incorporating only progressive elements from among the expatriates.

Overseas nationals belong to different social strata and differ in

political views, religious beliefs, occupations, knowledge and property status. There are certain differences in the demands and interests of the different social strata, but they have a common interest in promoting the development of their nation and in defending their democratic national rights and interests.

The basic organization of overseas nationals based on the community of national interests is fully capable of embracing the broad spectrum of its expatriate group. Only when the basic organization of overseas nationals is formed as a mass, united-front type which embraces broad sections of the population of the overseas nationals can it bring the guidance of the leader to them in all their walks of life and rally into a powerful organized force.

Another important matter is the formation of organizations according to social strata and trades.

The formation of a basic organization of a united-front type embracing overseas nationals from all walks of life does not preclude setting up organizations according to social strata.

Since expatriates belong to different social strata and their demands are diverse, it is possible to include them not only in the basic organization but also in affiliated groupings formed to social strata.

Since there are diverse strata of overseas nationals, differing in age, sex, trade, religion and other aspects, different forms of organization for overseas nationals can be set up separately, such as organizations for young people, women, trades people and manufacturers, educational workers, scientists, journalists, artists, athletes and clerics.

Both the basic organization and those for different social strata are intended mainly for political and ideological education. Diverse organs may be needed for their activities. The organization of overseas nationals accordingly may have under it educational, mass media, trade and economic, financial, athletic and cultural institutions and organizations.

Another important matter in forming organizations of overseas nationals is the establishment of discipline and order by which the basic and other organizations conduct their activities in a uniform manner under the guidance of the leader.

If these organizations of overseas nationals act separately in a

disorderly manner, the leader's guidance to the expatriate movement cannot be ensured. Discipline and order can be said to be essential for these organizations to ensure the leader's guidance of the expatriate movement.

Organizations at all levels, from the central to the lowest bodies, should observe strict discipline, with subordinate bodies obeying the resolutions and directives of higher groups in putting into effect the leader's ideas and guidance.

A well-regulated order must exist by which the bodies formed according to social strata and occupation act under the guidance of the basic organization.

Only when such discipline and order are established can the leader's guidance to the expatriate movement be fully ensured through the special organizational channels.

Another important matter in forming organizations of overseas nationals is to build up the ranks of the leading hard core and enhance the role of its members.

The great leader Marshal Kim Il Sung said:

“It is a very important task facing Chongryun, which is working in very difficult and complex circumstances, to build up and defend its hard core.”

The basic organization of overseas nationals, which is a mass organization embracing overseas nationals from all walks of life, plays a leading role in relation to the other organizations of overseas nationals. Building up the ranks of the leading hard core of the basic organization is, therefore, essential for the organization to ensure that the leader's guidance extends to the overseas nationals in all their walks of life.

It is only when the ranks of the leading hard core, of people fully armed with the leader's ideas, boundlessly faithful to him and possessed of the ability to lead the expatriates in skillfully coping with the prevailing situation, are firmly built up and their role enhanced that it becomes possible to build the organization of overseas nationals and for it to conduct all its activities in accordance with the leader's ideas and intentions.

It is very important in enhancing the role of the leading hard core to

properly combine collective leadership with individual responsibility. Collectivity is the basic form of leadership for the expatriate movement.

Only when collective guidance over all work, from the initiation to the summing up of measures for the implementation of the leader's ideas, is ensured is it possible to prevent individuals acting subjectively and arbitrarily, to give correct guidance without committing errors and to enlist the full patriotic zeal and creative enthusiasm of the masses of overseas nationals to carry out their national and patriotic tasks.

Collective guidance by the leading hard core to the expatriate movement should be properly combined with individual responsibility. Even in giving collective guidance there must always be a person in charge; only then can consistency and unity of guidance be ensured.

## CHAPTER 4. THE ESTABLISHMENT OF *JUCHE* IN THE EXPATRIATE MOVEMENT

If overseas nationals are to carry out their national and patriotic duties and tasks successfully under the leader's guidance, they must adhere to their stand and principles as masters of the expatriate movement. This means establishing *Juche* in the movement.

### SECTION 1. ADHERENCE TO THE PRINCIPLE OF DEFENDING THE INDEPENDENT RIGHTS AND INTERESTS OF OVERSEAS NATIONALS AND THEIR NATION

The establishment of *Juche* is essential to the success of the expatriate movement.

The great leader Marshal Kim Il Sung said:

“If Chongryun is to strengthen its organization and carry out its honourable tasks successfully, it must oppose flunkeyism and thoroughly establish *Juche* in all its work and activities.”

All social movements have a main agent which initiates them and pushes them forward. The expatriate movement is a social movement and its main agent the overseas nationals. Since overseas nationals are the main agent of their own movement, they must establish *Juche* in it.

That overseas nationals are the main agent of their movement means that they are the masters and performers of the movement.

Overseas nationals are masters of their movement and able to promote it. The expatriate movement always proceeds under certain objective conditions, on which it depends. The movement is for overseas nationals and is conducted by them. The movement can be successful

when overseas nationals wage a struggle with a high sense of national *Chajusong*.

The establishment of *Juche* in the expatriate movement thus means strict adherence to the stand of solving all the problems arising in the movement to meet the interests of the expatriates and those of their nation and the actual situation on their own, as well as to the principle of conducting the movement with the main emphasis on the sense of national independence.

The most important matter in establishing *Juche* in the expatriate movement is to hold fast to the principle of defending the independent rights and interests of both the nation and of the expatriates themselves.

The great leader Marshal Kim Il Sung said:

“By establishing *Juche* we mean to solve all problems posed by the revolution and construction in conformity with our revolutionary requirements and the interests of our people.”

Adherence to the principle of defending the nation's and their own independent rights and interests in the expatriate movement means that overseas nationals exercise their rights as masters of the movement and solve all the problems posed by it.

Since overseas nationals are the masters of their movement and it serves them, the right to settle the problems posed by the movement rests with them. Overseas nationals and their organization should hold fast to and fully exercise their rights as masters of the movement. In other words, they and their organization should consider all the problems posed by the expatriate movement from an independent point of view and solve them through their own judgement and belief under the guidance of the leader of the nation.

If overseas nationals and their organization fail to exercise their rights as masters and dance to the tune of others without relying on their own opinion and faith, they may be guilty of left or right deviations and eventually disrupt the movement.

Overseas nationals and their organization can contact the progressive forces in the host country and exchange views on the movement, but they should not simply follow the progressive forces in the host country and subordinate their movement to that of those progressive forces.

Overseas nationals and their organization should not interfere in the movement of the progressive forces in the host country, nor allow this group to interfere in the internal affairs of the expatriate movement.

Overseas nationals and their organization should oppose any attempt by the reactionary forces in the motherland to suppress and interfere in the expatriate movement in order to use it as bait in its political bargaining with the authorities of the host country.

Masters have the right to realize and defend their interests as masters. The expatriate movement is designed to meet the independent requirements of overseas nationals.

All human activities are directed towards meeting a certain desire or interest. Human activity is inconceivable apart from human desires and interests. Those who profess to act in transcendence of all desires and interests are either dull people with no elementary sense of interest or hypocrites who try to hide their ulterior designs. Some may pursue only selfish desires and interests and some may fight for the requirements and interests of the collective, regarding them as vital, but no one acts transcending all desires and interests.

The independent requirements and interests of overseas nationals are the basic factors in defining the objective of the expatriate movement. No objective of the movement is conceivable apart from the defence and realization of their independent requirements and interests. Expatriates conduct their movement to defend and realize their independent requirements and interests as members of an independent nation, putting an end to national inequality. If the expatriate movement is conducted apart from the defence and realization of the independent demands and interests of the overseas nationals, it will be taken advantage of by the reactionaries in the motherland, subordinated to the policies of suppression and assimilation of the reactionaries in the host country, or be made an appendage of the movement of certain social strata there.

Overseas nationals take an active part in their movement because it helps them to realize their independent demands.

Only when the independent demands and interests of overseas nationals are respected and all problems posed by the movement settled is it possible to ensure that all of the expatriates will take an active part in the

movement and accept it as vital.

If their independent requirements and interests are neglected, their zeal and creativity will be frozen and eventually they will drop out of the movement.

Neglect of the independent requirements and interests of overseas nationals means ignoring the overseas nationals and is nothing more than an attempt to liquidate their movement to realize *Chajusong*.

Solving all the problems posed by the movement to meet their independent requirements and interests is a principle to be adhered to in promoting the movement energetically and consistently to meet the basic objective of realizing their *Chajusong*.

The most important aspect of this is to settle all the problems arising in the expatriate movement in accordance with the leader's ideas and their embodiment, the lines and policies concerning the movement, by taking these as a guide.

Ideas reflect one's desires and interests. Man judges his interests concerning the problems arising in his work and life according to the ideas reflecting his interests, avoiding what is harmful and pursuing what is beneficial.

The ideas of the leader of the nation accurately reflect the common requirements and interests of overseas nationals, while the lines and policies concerning their movement which embody the leader's ideas meet their common requirements and interests.

No problems posed by the expatriate movement can be solved to meet their independent requirements and interests apart from the leader's ideas and their embodiment, the lines and policies regarding the expatriate movement.

It is only when champions of the expatriate movement are guided at all times by the leader's ideas and their embodiment, the lines and policies concerning their movement in planning and carrying out their work and in taking measures to cope with the prevailing situation, that they can settle all problems in keeping with the independent demands and interests of the expatriates.

What is important in doing this is combining the interests of the



nation and those of the overseas nationals properly in settling all problems.

Overseas nationals are a part of their nation and at the same time live in foreign countries away from the main part of their nation. Accordingly, while the interests of the struggle for *Chajusong* of the nation and those of the struggle for the defence of the national rights of overseas nationals in the host country are, in the main, interdependent and coordinated, they do have different aspects.

The overseas nationals who have contributed to the implementation of the *Chajusong* of the nation achieve, in the long run, the realization and defence of their national rights in the host country by helping to establish national sovereignty and promoting the prosperity and development of the nation, while the overseas nationals who have contributed to the defence of national rights eventually help to carry out their patriotic tasks by promoting the strengthening of the organization and the growth of their own economic and cultural capabilities.

However, at any given time some overseas nationals may carry out tasks related mainly to their patriotic duties, while some others may perform tasks related to the defence of national rights and interests.

In this connection, the affairs of national interests should not be set against those of the interests of the overseas nationals. The organization of overseas nationals may be given different assignments in carrying out its patriotic tasks and in defending national rights and interests, and individual overseas nationals may be engaged in different work according to their condition and capability, but all assignments and work should be arranged and carried out on the principle of properly combining national interests and those of the overseas nationals.

Another important matter in conducting the expatriate movement to meet the independent demands and interests of its members is to properly combine their common interests and the specific interests of individual overseas nationals.

The independent demands and interests of overseas nationals mean their common demands and interests, and the expatriate movement exists, above all, to realize these.

This by no means implies, however, that the specific demands and

interests of individual overseas nationals may be ignored in conducting the movement. Since the overseas nationals in the host country differ in their situation, political views, religious beliefs and occupations, they may have specific individual interests.

If these interests are ignored, it is impossible to enlist overseas nationals in actively realizing their common demands and interests. All problems must be settled on the principle of giving priority to their common demands and interests and combining these properly with the specific demands and interests of individual overseas nationals, respecting both types of interest alike and realizing them in an integrated manner. Only then can the expatriate movement be one that will realize the demands and interests of its members.

## SECTION 2. ADHERENCE TO THE PRINCIPLE OF PROMOTING THE MOVEMENT BY RELYING ON INTERNAL FORCES

An important matter in establishing *Juche* in the expatriate movement is to hold fast to the principle of promoting the movement by relying on internal forces.

The great leader Marshal Kim Il Sung said:

“We must achieve anything by our own efforts, without relying on the strength of others.”

Overseas nationals are both the masters of their movement and its agents. It is the overseas nationals who both require and promote the movement. They are not only interested in the expatriate movement but also capable of propelling it forward. The main objective of the movement is to realize the independent demands and interests of the overseas nationals, while its internal forces are the basic means for achieving this objective.

Overseas nationals should therefore maintain the principle of conducting their movement by their own efforts on their own responsibility.

The people in the motherland are deeply interested in the fate of their

expatriates and render active support and encouragement to the movement, but they cannot conduct the movement in place of the overseas nationals. The support and encouragement of the people of the motherland are of great significance to the expatriate movement, but the main factor is the efforts of the overseas nationals themselves.

In their movement overseas nationals may obtain understanding and assistance from the progressive forces in the host country.

This is very precious to the movement. Expatriates should as best they can endeavour to elicit a deep understanding of and broad support for their movement from the progressive forces in the host country, yet they should regard these as supplementary.

In their movement the overseas nationals, the movement's masters, must make greater efforts than anybody else and adhere strictly to the viewpoint that the expatriate movement must be conducted mainly through their own effort.

It is utterly irresponsible and nonsensical for overseas nationals to make no effort themselves and attempt to settle their own problems with the help of others. It cannot be called an attitude of the champions of the expatriate movement to make no active effort and to look only to others for help. To relax one's efforts or make no exertion while looking for help from outside is, in effect, little short of abandoning the expatriate movement.

Expatriates must have a firm belief in their own strength instead of relying on the strength of others; they must hold the firm conviction that if they make persistent effort they can lead the expatriate movement to victory, overcoming any trials and difficulties. Only when overseas nationals launch a struggle by their own effort, even if these are limited in strength, can they push the movement forward and in the course of this grow in power. It has been seen in practice that if man makes persistent efforts, believing in his own strength, he can exert unbelievable strength and often perform work which had seemed beyond his power.

If overseas nationals simply look to others with no belief in their own strength, they will ultimately abandon the movement in the face of only slight difficulty. In the face of manifold difficulty and severe trials, overseas nationals should take courage and have the spirit to overcome

these obstacles by their own efforts. Only then can they fully enlist their potential and utilize every possibility to ensure the vigorous promotion of the movement.

Overseas nationals must, in promoting their movement, above all else strengthen their internal forces in every possible way.

Of key importance in building up the internal forces of overseas nationals is the strengthening of unity and cohesion.

The masses have unlimited strength, but that of the individuals who make up the masses is limited. When people with limited strength are united, they become a powerful entity with unlimited strength. Unity and cohesion are the source of the strength of the masses and the basic factors guaranteeing victory in the revolutionary struggle. Once the masses are united, their struggle can proceed in earnest, and they can win victory in the revolutionary struggle through their united strength.

Unity in the expatriate movement is a particularly important matter. The overseas nationals are few in number compared with the population living in the motherland, and constitute a minority of the population in the host country.

Overseas nationals always have to fight to solve their problems as a minority. If the minority is in disunity, it is little short of being doomed to defeat in battle. In many cases overseas nationals have to settle their problems with the authorities of the host country, yet they have no power or administrative rights.

“Divide and rule” is the customary practice to which successive reactionary rulers have resorted in controlling both other countries and their own masses. Nothing is more powerful for the overseas nationals in their struggle than unity. For the overseas nationals to become a powerful force and lead their movement to victory, they must unite.

Expatriates have different relations with the various forces not only in the motherland and the host country but also internationally. They are accordingly under the influence of attracting, alienating and divisive factors from all sides. They have differences of and similarities in interest because of differences in social strata and in the careers of individuals. This usually gives rise to many factional elements among them.

The achievement of unity and cohesion thus poses itself as an

important and difficult problem.

If overseas nationals are to forge firm unity and cohesion of great force, they must be united around a centre with one mind and purpose.

The unity that must be achieved by overseas nationals is not unity without a centre and a bond.

Such unity is a mere semblance which is broken and shattered in the face of slight difficulties, just as potatoes fall out of a torn sack.

The firm unity and cohesion of overseas nationals mean unity and cohesion around a centre held together by a certain bond.

As a matter of principle, unity and cohesion require a centre and a bond linking the masses with the centre. The centre of unity and cohesion of overseas nationals is the leader, who represents their common independent demands and interests, and the bond which rallies them around the leader is the organization guided by the leader's ideas, which correctly reflect their common independent demands and interests. When overseas nationals are united with the leader as the centre on the basis of his ideas and through the organization he leads, they can forge truly firm and powerful unity and cohesion.

Therefore, in order to strengthen the internal forces of overseas nationals, it is necessary to arm as many of them as possible with the leader's ideas, to embrace these in the expatriate organization and rally the members firmly behind the leader both organizationally and ideologically.

For overseas nationals to propel their movement forward by their own efforts, they should strengthen their internal forces in every way and fully enlist the prepared forces.

That overseas nationals have strength capable of pushing their movement forward does not mean that this strength is enlisted in the movement of its own accord. If this strength, however great it may be, is not mobilized, it cannot act as a real factor promoting the movement. If the internal force of overseas nationals is to act as the real factor accelerating the movement, it must be mobilized.

Human strength is always used to satisfy certain desires.

It is man's ideas that reflect, regulate and control his desires.

If the strength of overseas nationals, then, is to be mobilized, so must their ideas. The mobilization of their ideas is the primary and basic

method of mobilizing the strength of overseas nationals in their movement.

Overseas nationals should be induced to give full play to their creativity and talents in their movement. To this end it is necessary to arm them with the leader's ideas, ceaselessly foster their sense of independence, put forward correct lines and policies concerning the expatriate movement and convince its members that these ideas accord with their independent demands and interests.

The strength of overseas nationals should be mobilized organizationally as well as ideologically. It is rudimentary and ineffective to attempt to bring people into action without an organization. The expatriate movement is a socio-political movement.

The way to enlist the strength of overseas nationals in their movement is the collectivist one of mobilizing their strength through organization.

It is necessary to equip overseas nationals with the leader's ideas and to bring the leader's lines and policies concerning their movement home to them through organization. Overseas nationals should also be induced organizationally to carry out the lines and policies concerning their movement with complete devotion, accepting them as conforming with their independent demands and interests.

It is only when the ideas of the overseas nationals are mobilized and their strength enlisted organizationally that their movement can be pushed forward forcefully, with their internal force mobilized to the full.

### SECTION 3. ADHERENCE TO THE PRINCIPLE OF SOLVING ALL PROBLEMS TO SUIT THE SITUATION

Another important principle to be adhered to in the expatriate movement proceeding from the *Juche* point of view is the settling of all problems posed by the movement creatively in accordance with the specific conditions.

The dear leader Comrade Kim Jong Il said:

“...One must always proceed from the actual situation and creatively

solve all problems in conformity with it.”

Overseas nationals conduct their movement under certain circumstances and conditions. If they conduct their movement in disregard of objective circumstances and conditions, even if they mobilize their internal forces to the full, they will not achieve the objective of their movement. Only when they fully mobilize their internal forces and make effective use of them in conformity with the objective conditions can they successfully attain the objective of the movement. To promote the expatriate movement successfully, it is therefore necessary to adhere to the principle of solving all problems to suit the actual situation.

The principle of relying on internal forces defines the basic means of attaining the objective of the expatriate movement, while the principle of acting to suit the actual situation defines how effective use can be made by the movement of this basic means.

The most important matter in conducting the expatriate movement to suit the actual conditions is a correct idea of the internal and external conditions of the movement and, a struggle policy and methods worked out in accordance.

It is an essential prerequisite to working out a policy for and ways of conducting the movement correctly to have a full grasp of the internal and external conditions of the movement.

If one has no clear idea of the internal and external conditions, one will put forward policies for and ways of conducting the movement from a subjective viewpoint and cause great confusion in it.

Generally speaking, a grasp of the internal and external conditions of the socio-political movement requires knowledge of both one's adversary and oneself.

To grasp the internal and external conditions of the expatriate movement, it is necessary to have a clear idea of the situation of the overseas nationals themselves.

To this end one has to conduct a full study of their number, distribution, ideas, political views, religious beliefs, organizational affiliations, living standards, occupations, property and knowledge status, and technical qualifications. In addition, one has to study the policies of the authorities of the host country, their ideological and cultural offensive and

the influence of the mentality of the population on the expatriates.

Since the fate of overseas nationals is linked to that of the people in the motherland, and since the expatriate movement is part of the revolution in the motherland, it is very important to study the actual situation in the motherland in grasping the internal and external conditions of the expatriate movement.

To this end it is necessary to conduct a thorough study of the socio-economic situation, the growth of the revolutionary forces and the movement of the reactionary forces, the change in the balance of the revolutionary and reactionary forces, and also the progress of the revolution in the motherland and its future.

Since overseas nationals live abroad and conduct their movement there, they should conduct a study of the situation in the host country in order to know about the internal and external situation of their movement. For this purpose they should have a thorough grasp of the social system and the political, economic, ideological and cultural situation in the host country, the internal and external policies of the authorities, and the movement of the progressive forces.

In particular it is necessary for them to make a general historical review of the policies of the authorities of the host country towards overseas nationals, and to have a clear idea of the attitude of the people of the host country and the understanding of and support for the expatriate movement among progressive forces there.

To grasp the internal and external situation of the expatriate movement, it is necessary to pay due attention to the international situation and world progress.

On the basis of a study of the internal and external situation of the expatriate movement, it is necessary to properly assess the factors holding back or promoting it and to make a scientific assessment of the balance of forces between the two sides.

The assessment of the balance of forces must be well-grounded.

In assessing the forces one should not be overly severe towards the adversary nor too lenient towards one's own side. It is necessary to take into account not only the weaknesses but also the strengths of the other side and the strong and weak points of the forces of one's own. It is not



permissible to underestimate the forces of one's adversary and overestimate those of one's own side, or vice versa.

On the basis of an accurate account of the internal and external situation of the expatriate movement and the balance of forces, it is necessary to work out correct struggle policies and methods which can be pursued by the internal forces of the overseas nationals in conformity with their independent demands and interests.

We should not work out unfeasible struggle policies or methods which put undue stress on the demands and desires of the overseas nationals without a correct assessment of the objective conditions and the balance of forces of friend and foe.

Nor should we be dispirited and passive in defining struggle policies and methods on the plea of the objective conditions being unfavourable.

The motive power of the movement is its internal forces.

We should frame correct and active struggle policies and methods proceeding from the view that when the internal forces are prepared the movement can be promoted fully no matter how difficult and unfavourable the conditions may be. Correct struggle policies and methods make it possible to prevent subjectivism and passivism, and to promote the expatriate movement to suit the actual situation.

An important matter in conducting the movement in conformity with the actual situation is to reject a dogmatic attitude to established theories and experience and assume a creative attitude towards them.

Dogmatism cannot be permitted in the expatriate movement.

Dogmatism in the expatriate movement finds expression, above all, in that the theories and experience of other revolutionary movements are copied mechanically.

The expatriate movement is part of the struggle for human emancipation. The movement has in common with other forms of struggle for human emancipation, such as the struggle for class and national liberation, that it is a struggle to realize *Chajusong*.

Accordingly, the theories, strategy and tactics of the struggles for class and national liberation have something in common with those of the expatriate movement. However, the phenomenon of expatriates emerged later than that of class and nation, and the expatriate movement started

later than the struggles for class and national liberation.

The theories, strategy and tactics of the struggle for class and national liberation were much studied and systematized and a wealth of experience accumulated before the emergence of the expatriate movement.

This served to breed dogmatism, with the theories, strategy and tactics and experience of the struggles for class and national liberation introduced directly into the expatriate movement.

Dogmatism of this kind may prevail widely before the establishment of the guiding theory of the expatriate movement, and do a great deal of harm to its development.

The expatriate movement has in common with the struggles for class and national liberation that it is a struggle to realize *Chajusong*. For this reason, the established theories and experience of the struggles for class and national liberation have something to teach it, something of which good use must be made in the expatriate movement.

Overseas nationals, however, form a special group of people divided according to criteria different from those for class and other social groupings, and their movement to realize their *Chajusong* is a special one different from the struggles for class and national liberation. The guiding theories and experience of the struggles for class and social liberation are thus not fully applicable to the expatriate movement.

Mechanical application of their guiding theories and experience to the expatriate movement in disregard of its character, no matter how good and precious they are, will only do harm.

The expatriate movement should not be guided by the established theories and experience of the struggles for class and national liberation, but proceed from the actual situation.

If the policies conform with the independent demands and interests of the overseas nationals and can be carried out in full by internal forces, they must be decided and carried out boldly without being tied to established theories and experience.

The expatriate movement should not only reject such dogmatism as copying the theories and experience of the struggles for class and national liberation, but also take care lest the policies and experience of the expatriate movement of other countries be applied mechanically.

The circumstances in which the expatriate movement proceeds are not the same in all countries. The language, bloodline, history and customs of overseas nationals differ from country to country and their political, ideological, cultural and knowledge levels are different. The degree of realization of *Chajusong* in the motherland and the situation in the host country are not the same. The circumstances of the expatriate movement change ceaselessly. The situation in the host country and motherland and the internal situation of the overseas nationals also change ceaselessly. There can therefore be no set formula equally suitable to expatriate movements in each country.

If the policies and experience of the expatriate movements of other countries are applied mechanically in disregard of subjective and objective conditions, the movement may be greatly hampered. As for the policies and experience of the movements of the overseas nationals of other nations, analysis should be made of their subjective and objective conditions and the requirements which gave rise to them, and those which suit the situation accepted and those which do not rejected.

If we are to conduct the expatriate movement to suit the actual situation, we should pursue concrete struggle policies and methods flexibly, while holding fast to the movement's basic principle.

In the course of conducting the expatriate movement there may arise unforeseen circumstances and successive new tasks may be set. We should not insist on established policies and methods in disregard of changing circumstances and tasks. We must adhere to both principles and flexibility in the expatriate movement whenever necessary changing struggle policies and methods to suit the shifting subjective and objective conditions of the movement.

Only then can we positively conduct the movement to suit the changing situation.

## SECTION 4. ADHERENCE TO THE PRINCIPLE OF HOLDING FAST TO THE SENSE OF NATIONAL INDEPENDENCE

An important principle to be adhered to in establishing *Juche* in the expatriate movement is, in conducting the movement, to hold fast above all else to the sense of national independence.

The dear leader Comrade Kim Jong Il said:

“The revolutionary movement is a conscious movement, and for this reason one must always hold fast to people’s thinking as the main thing in the revolutionary struggle and construction work. Doing this is an important principle that must be maintained in the revolution and construction.”

Overseas nationals are the masters of their movement, and their movement serves them. This by no means implies that they conduct their movement at their own whim. If overseas nationals are to conduct their movement as befit its masters, they must have a sense of national independence.

A consciousness of national independence means an awareness of national *Chajusong* to regulate and control people’s actions in fighting in defence of their national *Chajusong*.

A consciousness of national independence means, above all, an awareness of the independent requirements and interests of the nation. A sense of national independence is unthinkable apart from this awareness. He who is completely unaware of the independent requirements and interests of the nation cannot act in defence of national *Chajusong*, nor can he have any sense of national independence. An awareness of independent demands and interests constitutes the basic substance of the sense of national independence.

The degree of awareness of the independent requirements of the nation and the judgement of interests in their light are the first criterion for ascertaining the degree of the sense of national independence. He who has a high degree of the sense of national independence knows well the independent requirements of the nation, can distinguish between what is

beneficial and what is harmful to their realization and is capable of setting proper objectives to suit these independent requirements and interests.

A sense of national independence means not only an awareness of the independent requirements and interests of the nation but also the will to realize them. Those who confine themselves to having a concept of the independent requirements and interests of the nation are incapable of fighting in defence of its *Chajusong* and accordingly cannot be said to have a proper sense of national independence. If an awareness of the independent requirements and interests of the nation is to be the mental factor regulating and controlling one's actions in fighting in defence of its *Chajusong*, this awareness must be combined with a hatred of those who violate it and with a readiness and will to realize independent requirements and interests in spite of all difficulties. This is a sense of national independence.

The degree of hatred felt for those who violate the *Chajusong* of the nation and a strong will to fight for it constitutes an important factor in ascertaining the degree of the sense of national independence. Those who have a high degree of the sense of national independence feel strong hatred for those who violate their national *Chajusong* and fight persistently and with an indomitable will in defence of it.

The sense of national independence plays a decisive role in the struggle of overseas nationals for *Chajusong*.

The expatriate movement is a purposeful one conducted by those who have a sense of national independence. The movement begins by awakening overseas nationals to the sense of national independence and is promoted by those who have that sense.

Participation by overseas nationals in their movement depends on whether they have this sense.

The expatriate movement is designed to defend and realize their *Chajusong*. The overseas nationals take part in it mainly because their national *Chajusong* is being violated. It is evident that if the *Chajusong* of their nation and of themselves in the host country are not violated, there is no need for them to fight for the *Chajusong* of the nation. In the case that the *Chajusong* of the nation in the homeland is being flagrantly violated and overseas nationals are subjected to invidious racial discrimination,

contempt and persecution, those who lack the sense of national independence and accept the situation, or take it as inevitable, cannot fight for the defence of *Chajusong*. Only those with a consciousness of independence can fight for *Chajusong*. Only when overseas nationals have the sense of national independence and are aware of the independent requirements and interests of the nation can they rise up in the struggle for the defence and realization of their *Chajusong*. Overseas nationals with a high degree of the sense of national independence can set proper objectives for realizing their *Chajusong* and wage a persistent struggle for its implementation.

How strong a will overseas nationals display and how much strength they exert in their movement depend on their sense of national independence.

Those who have a low consciousness of national independence and do not regard their movement as vital do not exert their full strength in the movement, even though they may have joined it. Creativity is a means of realizing independent requirements and it is a manifestation of the independent nature of man to use it to realize his *Chajusong*. Only when overseas nationals have the sense of national independence and are aware that their movement is designed to realize their *Chajusong* can they give full scope to their wisdom and strength in the movement.

It is a man's will which controls the requirement of strength and regulates how he uses it to meet his needs. The expatriate movement may face trials and difficulties. Only when they have a strong will can overseas nationals overcome trials and difficulties in the movement on their own. The strength of the will overseas nationals display depends on the degree of their sense of national independence.

A sense of national independence is the factor decisive of how they take part in their movement as befits its masters, and the role they play as such.

Since the sense of national independence plays the decisive role in the expatriate movement, it is necessary to hold fast to the principle of grasping this sense as its main link.

The principles of defending the independent rights and interests of overseas nationals in their movement and of relying on internal forces

govern the fundamental objective of and the basic means used by the movement, and the principle of solving all problems to suit the actual situation governs the rational use of the basic means of achieving the objectives of the movement, whereas the principle of identifying the sense of national independence as the main link guarantees that the principles governing the main aims, basic means and methods of the movement are implemented.

Identifying the sense of national independence as the main link in the expatriate movement means attaching decisive significance to the sense of national independence and solving all problems by enhancing this sense among the overseas nationals.

This poses itself as an important problem in the progress of the expatriate movement.

The progress of the expatriate movement means that they win back and expand on their infringed rights, and thus that the number of these infringements is reduced as the expatriate movement advances. There is danger here, however, because technology develops in developed capitalist countries, with automation and robots widely introduced into production, circulation, distribution, consumption, management and other realms of social life, arduous and hazardous labour decreases significantly compared to the old colonial period. With the growth of national income, that of overseas nationals increases compared with its levels in the period of colonial rule. In the past a large proportion of overseas nationals keenly felt hourly and daily the need to defend their national rights due to colonial slavery and their lack of these rights. But as their vested rights expand and their living standards improve with the advance of the expatriate movement, they feel a reduced need to fight to defend their national rights. In the past many overseas nationals rose spontaneously in resistance to national oppression and exploitation because they had immediate and vital needs, but the number of these expatriates falls gradually with the progress of the expatriate movement.

Meanwhile, the reactionary forces of the host country persistently and craftily pursue a national assimilation policy with regard to overseas nationals, and the ideological and cultural influence of bourgeois democracy penetrates deep. Some of them, carried away by bourgeois

democracy and their vested rights, have the fallacious idea that they enjoy national equality and do not join the movement, believing that there is no need to fight in defence of their national rights.

Such being the situation, unless their sense of national independence is enhanced, the number of overseas nationals joining the movement will decrease and their activity will slacken, with the result that the movement will decline. The steady promotion of the expatriate movement requires enhancement of their sense of duty in contributing to the development of the motherland as its citizens, and their readiness to realize and defend to the hilt their equal national rights in the host country. Therefore, with the advance of the expatriate movement, greater stress should be put on enhancing their sense of national independence, and this must be regarded as the key to the solution of all problems.

In order to adhere to the principle of identifying a sense of national independence as the main link in the expatriate movement, the work of imparting this sense to them must be promoted before anything else.

The highest form of the sense of national independence is represented by the ideas of the leader of the nation. His ideas represent the height of the sense of national independence because they accurately reflect the independent requirements and interests of the nation and show the correct way for the nation to realize *Chajusong*. Therefore the most important factor in fostering the sense of national independence in overseas nationals is to arm them with the ideas of the leader.

For this purpose they should have a good knowledge of his ideas and theories and unshakable faith in them. Those who have no faith in the leader's ideas may pay lip service to them but cannot fight devotedly for their implementation. Only those who are versed in the ideas and theories of the leader and have the indomitable spirit of fighting to the end to defend and implement them can be said to have been fully armed with his ideas.

For overseas nationals to have a sense of national independence, it is important for them to be versed in the history and traditions of the struggle of their nation under the leader for *Chajusong*. The tradition of the national struggle he leads is a valuable asset in the nation's struggle for *Chajusong* and a historical source of strength which guarantees the



triumphant progress of the nation. Only when one is versed in this history and tradition can one hold a firm conviction of the justice of the cause of national independence and its victory, and have the unshakable will and spirit to wage a resolute struggle for the victory of the cause of national independence, whatever the adversity.

Another important aspect of achieving this purpose is for overseas nationals to be versed in the long history and culture, the nature and geography, of their country, their former wretched plight and the current status of the nation. Only when they know all about their motherland and nation, their past and present can they have national pride.

National pride is the manifestation of the sense of national independence in relation to other nations. In other words, it is the manifestation of the awareness that one's nation is in no way inferior to other nations and that the independent requirements and interests of one's nation must be duly respected, and that one's nation is fully capable of realizing and defending those requirements and interests. Only when people have national pride can they live with dignity and pride as members of their nation and take pride in fighting for its *Chajusong*. National pride is therefore essential to overseas nationals having a sense of national independence.

To have a sense of national independence, overseas nationals should reject flunkeyism and national nihilism.

Flunkeyism and national nihilism are harmful ideological poisons which dull the sense of national independence. Those who are infected with flunkeyism will serve and worship the major and developed countries and eventually ignore and sacrifice the independent rights and interests of their own country and nation, while those imbued with national nihilism are apt to look down on their nation and country and lack confidence in its strength. When infected with flunkeyism and national nihilism, overseas nationals will have no scruples against damaging the dignity of their nation, and will live hidden among the population of the host country, concealing their identity as overseas nationals, ashamed of being born members of their nation. Then they will not fight in defence of its *Chajusong* and will abandon their status as overseas nationals of their own accord and readily follow the reactionary policy of assimilation. For this

reason the sense of national independence cannot be implanted in overseas nationals without a struggle to root out flunkeyism and national nihilism.

Overseas nationals are, with their offspring, those who were taken abroad in the past because their nation was, due to its backwardness and lack of strength, swallowed up by a foreign power, and they now constitute a minority of the population of the host country. Even after achieving its independence their motherland lags behind the developed countries economically and technically for quite a long time. Such being the situation, the worship of major powers and national nihilism may be more evident among overseas nationals than among the population of the motherland. The struggle to root out flunkeyism with regard to great powers and national nihilism thus poses itself as one of greater importance, and only through the promotion of this struggle is it possible to successfully foster the sense of national independence in overseas nationals.

The work of stimulating the sense of national independence should take precedence in observing the principle of identifying this sense as the main link in the expatriate movement.

It is only when the work of instilling and stimulating the sense of national independence is kept ahead of all other work that it can be said that the principle of identifying this sense as the main link in the expatriate movement is being observed.

## **CHAPTER 5. ADHERENCE TO THE MASS LINE IN THE EXPATRIATE MOVEMENT AND THE ESTABLISHMENT OF A POPULAR METHOD AND STYLE OF WORK**

For the expatriate movement to be a success, its organizations and their staff should make the broad spectrum of expatriates aware of the mission of the movement, and enlist them in the fulfilment of its tasks under the guidance of the leader. For this purpose the organizations should lead the expatriates on correct principles and apply a correct method and style of work.

### **SECTION 1. IMPLEMENTATION OF THE MASS LINE IN THE EXPATRIATE MOVEMENT**

The leader's command of overseas nationals is exercised through the organizations concerned.

The basic principle to be followed by expatriate organizations in organizing and leading their members is the mass line.

The great leader Marshal Kim Il Sung said:

"The functionaries of Chongryun should implement the mass line of our Party."

Overseas nationals and their organizations that conduct their activities under the leader are masters of their movement. They have common aims and interests and share the same fate.

The leader's guidance of the expatriate movement through their organizations does not go against their requirements and interests. The expatriate organizations co-ordinate and lead their struggle with the sole aim of defending and meeting the requirements and interests of the

overseas nationals. The expatriate struggle is organized and led, therefore, in such a way as to ensure that the struggle serves them, to ensure that they maintain their position as masters of their movement.

That the leader exercises leadership through the organizations does not mean that these undertake all the tasks of defending and meeting the requirements and interests of overseas nationals, without the overseas nationals themselves doing anything. No task of the expatriate movement can be fulfilled without drawing on the strength of the overseas nationals. Their movement can be promoted only through their own efforts. The organizations' leadership of the struggle of overseas nationals is thus aimed at ensuring that the expatriates are involved in the movement to give full scope to and make effective use of their creativity, ensuring that they play their role as masters of their movement.

The essence of the organization and guidance of overseas nationals by their organizations working under the guidance of the leader lies in ensuring that the expatriates maintain their position as masters of their movement and play their role as such.

It follows from the essence of the guidance to overseas nationals that their organizations should hold fast to the mass line in co-ordinating and leading them.

The organizations' guidance to overseas nationals is effected by their functionaries, vanguard fighters who have emerged from among the overseas nationals and wage a struggle together with them.

Establishing *Juche* in the expatriate movement means that the overseas nationals, the masters of their movement, maintain a standpoint and principle befitting the masters of their movement, whereas the implementation of the mass line means that the functionaries of the organizations observe the principle of leading overseas nationals to fulfil their role as its masters.

The mass line embodies the basic principles essential for the organizations of overseas nationals to lead them to maintain their position as masters and fulfil their role as such.

The great leader Marshal Kim Il Sung said:

“The consistent mass line of our Party is to serve the popular masses faithfully, to go amongst them to educate, transform and unite them, as well

as to draw courage and wisdom from them and mobilize the broad masses for carrying out the tasks of revolution.”

He also said:

“Implementing the mass line in the work of Chongryun means uniting all Koreans in the organizations of Chongryun.”

That the organizations of overseas nationals implement the mass line means that they stoutly defend the interests of overseas nationals, serve these expatriates devotedly, educate and unite them in their organizations and conduct the movement enlisting their wisdom and strength.

The essential requirement of the mass line is that the organizations of overseas nationals and their functionaries stoutly defend the interests of expatriates and serve them with devotion.

This means that they always make the interests of overseas nationals their first consideration, and, on the basis of this, analyse and deal with all problems and fight with devotion to defend and realize their interests.

The defence of the interests of overseas nationals and devoted service to them are essential requirements for leading them to maintain their position as masters of their movement.

The functionaries of the expatriate organizations are allowed neither to lord it over the overseas nationals, regarding themselves as privileged, nor to use them as a means of attaining individual aims. They should always regard overseas nationals as people who have their own independent requirements and interests, and must be faithful servants to the expatriates. That the functionaries serve overseas nationals faithfully means that they act with devotion to help and lead them forward so that their independent requirements and interests are defended and realized.

Another essential requirement of the mass line is that the functionaries of the expatriate organizations carry out their fighting tasks by drawing on the wisdom and strength of the overseas nationals.

This means that the functionaries should go among the overseas nationals, discover ways to solve problems by drawing on their wisdom and carry out the set tasks by enlisting their creativity.

This is essential in leading them to fulfil their role as the masters of the movement.

Who plays this role is not decided by whose requirements and

interests are defended and realized, but by who bears the burden. Therefore, only when the functionaries organize and carry out all work on the principle of inducing the overseas nationals to solve all the problems posed by their movement by drawing on their own wisdom and strength can these functionaries lead them to fulfil their role as masters of the movement.

Functionaries must not become conceited and arrogant, looking down on the broad sections of overseas nationals, nor ignore their strength. An isolated person cannot display great strength, just as a general without an army cannot. If the functionaries attempt to undertake all the work themselves, ignoring the broad sections of the overseas nationals, they can solve no problem properly. They should rely on the wisdom and strength of the overseas nationals in all work, regarding them as the wisest and most powerful of beings.

The expatriate organizations and their functionaries should seek rational ways to work out policy on enlisting the wisdom of overseas nationals so that it reflects their requirements and desires and is acceptable to them. and must find the way to push ahead with work positively in enlisting their strength, the functionaries making this work their concern.

Another basic requirement of the mass line is that the expatriate organizations and their functionaries educate and rally overseas nationals in their organizations.

This means awakening the broad masses of overseas nationals to their independent requirements and interests and, on the basis of this, rallying them organizationally.

Functionaries should not attempt to conduct the movement only on the strength of a few awakened people. As many overseas nationals as possible should be awakened ideologically and rallied organizationally. The ideological and organizational unity of as many overseas nationals as possible should be achieved and the movement promoted by overcoming any difficulties through concerted effort.

The requirement of the mass line to defend the interests of overseas nationals and enlist their strength in the movement is related to the question of leading them to maintain their position as masters in the movement and fulfil their role as such, whereas the requirement of the mass

line for educating and rallying them is related to the question of leading them to acquire the qualities and ability to maintain their position as masters in the movement and play an appropriate role.

Overseas nationals who are unaware of their independent requirements and interests and not united organizationally cannot play their role as masters properly even if they are led to do so. Only when they are aware of their requirements and interests as masters can they deal positively with the problems raised by the movement in accordance with their needs and interests under the guidance of the functionaries. Only when they are united organizationally can they actively promote the movement, drawing on their wisdom and strength, under the guidance of the functionaries.

The essential characteristic of the mass line lies in its requiring the overseas nationals to be led to fulfil their role as masters of the movement while acquiring the qualities and ability that are essential for its masters.

The mass line is the principle governing the activities of the organizations of overseas nationals and requires that they effect democracy properly in their activities.

The expatriate organizations should effect democracy in their activities to carry out their mission. Democracy is the mode of activity for expatriate organizations serving the overseas nationals. This means that the overseas nationals are organized and led for their own sake and by reliance on them. In other words, the expatriate organizations must work out lines and policies for their struggle in accordance with the desires of the overseas nationals and carry these out to meet their interests, drawing on their wisdom and strength.

To see to it that all the policies and activities of the expatriate organizations accurately reflect their desires and demands and to stoutly defend their interests does not mean assuming the stand of trailing after the masses, which boils down to following the spontaneous desires and demands of the unawakened overseas nationals. Of course, the organizations should respect their desires and needs and take these properly into account, but the officials should not be bent on pleasing the humour of those overseas nationals who are ideologically backward and unaware of their basic interests.

Bearing in mind the mission of the progressive fighters who are aware

of the basic interests of overseas nationals, their organizations and functionaries should properly educate and act kindly to awaken the expatriates who raise demands that are incongruous to their basic interests. The overseas nationals' level of assessment of their interest should thus be brought to that of the functionaries themselves, they should be led to raise proper demands and be shown every consideration.

That the organizations of overseas nationals and functionaries draw on the wisdom and strength of the masses in solving all problems does not imply that they merely draw on the wisdom and strength of the unorganized masses who act sporadically. They should respect the wisdom and strength of the unorganized masses, but cannot promote the movement properly by relying only on these qualities. Only when it draws on the wisdom and strength of the organized overseas nationals while uniting them organizationally can the leadership of overseas nationals rely on their strength and wisdom in fact as well as in name.

Implementation of the mass line by the organizations of overseas nationals is therefore the best way to make democracy a reality in the organization and guidance of overseas nationals.

Bringing the mass line into practice is a basic guarantee of the success of the expatriate movement.

The expatriate movement is undertaken by people, as in other socio-political movements, and people decide everything. Those who win over the people are victorious, while those who lose people are doomed to failure. If the expatriate organizations are to lead the movement to victory, they should, above all else, win over as many overseas nationals as possible.

If one is to win people over, one should show them consideration. Nothing is more foolish than to expect others to follow one without their being shown consideration. It is necessary to be completely sincere in helping overseas nationals in order to persuade them to follow their organizations. However, simple-minded people are gullible and may be unaware of who has sympathy with them.

Organizations wishing to persuade overseas nationals to follow them should help them in every way and persevere in education to make the expatriates aware of their help.



Winning over large numbers of people, however, is of no use if they are not effectively employed. In order to employ people effectively, their strength should be cultivated before anything else. To this end they should be united; if they are united, they can exert a strength greater than the sum of that of each individual. The organizations should unite the overseas nationals who follow them and make these followers a powerful entity.

On the basis of this, the organizations should enlist the wisdom and strength of the overseas nationals for the fulfilment of the tasks of their struggle so that they do their level best to carry out the tasks set by the organizations.

The mass line presents a principle of guidance to overseas nationals which meets all these requirements. Implementation of the mass line can therefore be said to be essential for the organizations of overseas nationals to lead the movement to victory.

As the expatriate movement develops, the organizations of overseas nationals contribute to the development of the motherland and the nation to a related extent. Accordingly, the organizations of overseas nationals and their functionaries enjoy the greater confidence of the motherland. If the revolution in the motherland develops and the country becomes richer and more powerful, the support and encouragement of the motherland for the expatriate movement will increase and the overseas nationals' trust in the motherland deepen. Then may arise the severe danger that unseasoned and not fully prepared functionaries will practice bureaucratism and violate the mass line, taking advantage of the overseas nationals' trust in the motherland and its faith in them.

With the progress of the expatriate movement, the influence of the organizations of overseas nationals increases and their national rights are extended in the host country. With the extension of the influence of the organizations and of their vested rights, some business and private affairs can be settled by individual overseas nationals by dealing directly with the relevant organs of the host country instead of through their organizations. In this connection, it is possible that they will not treasure their organization and look upon the tasks it sets as a nuisance, losing sight of the fact that their vested rights are guaranteed by the organized struggle and defended on the strength of it. Such being the situation, if the

organizations of overseas nationals do not carry out the mass line, they will lose the masses and fail to fulfil their duties and tasks.

Change in generation and in the composition of the social strata of overseas nationals are inevitable in the course of the progress of the expatriate movement.

With the passage of time, the first generation of overseas nationals, who have experienced to the marrow the sorrow of statelessness, gradually decreases in number, while the second and third generations, who have grown up in a foreign country, take their place as the champions of the movement. The overseas nationals of a new generation may have their sense of nationality and patriotism dulled by the influence of the social environment of the host country.

It is possible that the proportion of overseas nationals who are traders and manufacturers and living in the developed capitalist countries will increase as time goes by. Traders and manufacturers enjoy comparatively secure lives through their businesses, and accordingly attain considerable independence in their lives. They treasure their connections with the political and economic circles of the host country for the security and development of their business.

There is no other way than to adhere to the mass line in winning these people over and leading them along the road of patriotism.

That is why the organizations of overseas nationals have to put the mass line into effect with the progress of the expatriate movement.

## SECTION 2. IMPLEMENTATION OF A POPULAR METHOD OF WORK

The organizations of overseas nationals should improve their method and style of work in order to energetically enlist the expatriate community in the movement through the implementation of the mass line.

The great leader Marshal Kim Il Sung said:

“Chongryun should firmly establish the ideological system of *Juche* within itself in accordance with the essential requirements of the movement of Korean residents in Japan, in face of any difficulties and hardships, and

see to it that all its cadres and functionaries learn the revolutionary method of work and popular style of work, always go among the masses as the commanding officers of the anti-Japanese guerrillas did in the past, awaken as many of the masses as possible and firmly unite them in the organizations of Chongryun to enlist their patriotic zeal and creative wisdom to the full in the cause of national reunification.”

It is the functionaries of the organizations of overseas nationals who, guided by the ideas of the leader of the nation, organize and lead the struggle to carry out the lines and policies of the expatriate movement. If the functionaries are slipshod in their method and style of work, they cannot successfully implement these lines and policies, no matter how correct they are and no matter what correct measures are taken to implement them. Only when functionaries work by a correct method and style of work embodying the mass line, breaking with outmoded ones, can they successfully carry out the lines and policies of the movement by organizing and leading the overseas nationals in accordance with the mass line.

The method and style of work embodying the mass line are crystallized in the *Juche* method of work and in the popular style of work.

The dear leader Comrade Kim Jong Il pointed out:

“The *Juche* work method enables the masses of the people to maintain the stand of master of the revolution and construction and fully play their role as such.”

It is only when the organizations of overseas nationals establish the *Juche* work method that they can have a popular method and style of work consonant with their mission. The *Juche* method of work meets the requirements for leading overseas nationals to play their role as the masters of the movement and maintain their position as such.

The question of the work method is that of a method for the functionaries to apply in performing the duty of leadership. Guidance is given by the leading personnel to the masses, who act in certain objective conditions. The important aspects of establishing the work method of the leading functionaries are diverse, but boil down roughly to three points: first, what to do to make effective use of the existing leadership force and to reinforce it rapidly; secondly, how the wisdom and strength of the

masses can be enlisted to the full; and thirdly, how their enlisted strength can be made effective use of in the given conditions. The popular method of work which embodies the mass line based on the *Juche* idea is capable of providing correct solutions to these problems.

That which is mainly related to the effective use and rapid reinforcement of the existing leadership force is the work method by which higher bodies help the lower.

The great leader Marshal Kim Il Sung said:

“It is our Party’s traditional method of work that the leading personnel go and work among the masses and that the higher bodies help the lower.”

That the higher help the lower means that higher organizations help lower units, and the officials of higher organizations those of lower units. In other words, this means that the officials of higher bodies go among those of lower units and teach them, correct their mistakes and solve any difficult problems in co-operation with them so that work in the lower bodies proceeds successfully.

The help given by the higher bodies is designed to lead the officials of the lower ones to work well on their own, and is not meant to do their work for them.

If the officials of higher bodies take upon themselves the functions that belong to the officials of lower units on the plea of helping them, this will reduce their sense of responsibility and numb their creativity, and in fact harm the work in the lower units. Only when help to the lower bodies leads their officials to work well on their own can these people work on their own initiative, displaying a high sense of responsibility.

The help given by the higher bodies to the lower ones is an effective way of bringing leadership closer to the masses. If the officials of the higher organizations, who are well conversant with the leader’s thoughts and policies concerning the movement, go down to the lower bodies and inform them about his thoughts and policies, these will be conveyed to the lowest levels promptly and correctly.

If the officials go down to the lower units and gather detailed information about the state of affairs there, the desires of the overseas nationals and the pressing requirements of the developing situation will be reflected correctly in the policies of the expatriate movement.

The officials of higher organizations are usually at a higher level of ideological awareness and practical ability than those of lower bodies. As a result, if the officials of higher bodies go down to lower echelons and pool their wisdom and strength with the workers there, more effective guidance will be given. Then the officials of higher bodies will learn from those of lower organs, who are more conversant with the actual situation at the lower level and the mentality of the overseas nationals there, and the officials of lower organs will learn from the highly qualified officials of higher organizations, this resulting in the rapid enhancement of their political and working qualifications. Therefore, the help given by higher bodies to lower ones is the best way to use the existing leadership force effectively and reinforce it rapidly.

With the advance of the expatriate movement there may appear officials whose professional level and working ability fail to keep up with the requirements of its development. However, guidance cannot be suspended because of this, and qualifications cannot be improved simply by retraining. A discrepancy between the requirements of the developing movement and the professional level of the functionaries can be successfully eliminated only by inducing the cadres to improve their qualifications rapidly without leaving their jobs, at the same time as proper guidance is ensured by the existing leadership force. Such should be the help given by the higher bodies to the lower.

An important matter here is that there should be established a well-knit work system by which officials go down to and help the lower bodies, by which they go down to lower echelons with full preparation and give substantial help, all the while taking note of and controlling these lower levels.

The most important matter in fully enlisting the creativity of overseas nationals in the fulfilment of their national and patriotic tasks is using the work method of giving precedence to political work.

The great leader Marshal Kim Il Sung said:

“Giving priority to political work in all activities is a basic policy and an important work method of our Party.”

Political work is work with people. Of course, this does not mean that all the work dealing with people is political work. Educational or public

health work also deals with people but is not called political work. Political work means dealing with the ideology of people, namely, educating and rousing them to action.

That the organizations of overseas nationals give precedence to political work means that they give priority to all the work of educating and motivating overseas nationals. This means keeping their education and motivation ahead of all other work so that they are armed with the lines and policies of the expatriate movement, and their patriotic zeal and creativity is fired.

The help given by higher bodies to lower ones is designed to make effective use of and rapidly strengthen the existing leadership force, while giving priority to political work is meant to enlist the creativity of overseas nationals to the full for the fulfilment of their national and patriotic tasks.

The work method of giving precedence to political work has two aspects to which precedence is given: educating overseas nationals and motivating them.

Giving precedence to the education of overseas nationals means promoting the work of keeping them properly informed of the aim of the expatriate movement and the ways and means of its implementation, awakening them politically and ideologically to induce them to embrace the movement as an undertaking to forge their destiny and giving them the confidence that they are fully capable of doing this on their own. Overseas nationals are educated in the course of being informed of the guiding ideas of the movement and the lines and policies of the movement which embody these, and through mass discussion of how to implement them. Only when overseas nationals are fully armed with the guiding ideas, lines and policies of the expatriate movement and through mass discussion grasp the ways and means these can be implemented will they have a high sense of awareness and a firm resolve to carry out the tasks raised by the movement as befits its masters.

The education of overseas nationals aims mainly at preparing them politically and ideologically to have the correct attitude towards carrying out the general tasks of the movement as befits its masters, whereas motivating them is the work of rousing them ideologically to fulfill definite tasks.

Priority to galvanizing overseas nationals into action must be given ahead of inducing them to make definite tasks their vital concern, and to give full play to their patriotic zeal and creative activity in carrying them out.

People are roused to action through convincing explanation about definite tasks, earnest appeals to carry them out and other positive agitation work.

Giving priority to political work is the most powerful way of enlisting the creativity of overseas nationals in their movement.

People's creativity is regulated by their will. How strong-willed they are and what needs they pursue are decided by their thoughts. Therefore, in order to enlist the creativity of nationals living abroad it is necessary, before anything else, to stir up their enthusiasm for carrying out their national and patriotic tasks. To this end priority should be given to educating them to be sound in thought, and to rousing them ideologically.

Giving priority to political work is a work method consonant with the character of the organizations of overseas nationals.

The organizations of overseas nationals are not state administrative organs with power. Organizations active in a foreign country do not set it as their objective to hold the reins of power. They are socio-political organizations which rally expatriates through correct ideological education and lead them to properly fulfill their patriotic tasks. They should not work like administrative bodies, and officials must not work like administrators substituting the issuing of injunctions and orders for work. It is impossible to lead expatriates to carry out their national and patriotic tasks by an administrative method of work, and even should they be motivated by such a method, they cannot be kept active for long. The only thing which the organizations of overseas nationals can rely on and place faith in is the masses of overseas nationals and their noble patriotism. Therefore, in order to carry out their noble mission of enlisting overseas nationals in the fulfilment of their national and patriotic tasks, organizations should identify work among people as the main link and keep political work ahead of all other work, to suit the character of the people.

Political work should be done, above all, through persuasion and education.

The ideological remoulding and rousing of people cannot be done by the coercive and bureaucratic methods of shouting orders. Only by persuasion and education is it possible to induce overseas nationals to regard their movement and the tasks raised by it as something in which they should become involved with a sense of responsibility for their own sake, and to give full play to their patriotic zeal and creativity in the performance of these tasks.

Political work should be done creatively in diverse forms and by diverse methods.

Political work is creative work which is done in different circumstances and deals with overseas nationals who differ in opinions, political views, religious beliefs, careers, property status and occupations. It should, therefore, not be done according to a pattern or set formula. A method which is successful in one place may be inapplicable in another. Political work can be successful only when it is done in diverse forms and by diverse methods, taking into account the given conditions, the people to be dealt with and the tasks set.

Political work must be turned into the concern of the overseas nationals themselves.

Political work is designed to educate and activate not a few overseas nationals, but all. Overseas nationals live scattered over a wide area among the population of the host country, while the means of their organizations for doing political work are limited. It is thus impossible to do political work properly by relying only on the strength of a few officials. If political work is to be successful, it should be turned into the concern of the overseas nationals themselves. The most effective way of turning political work into a general concern by enlisting many to do political work is to have one person educate and activate ten, ten people a hundred, and a hundred a thousand.

Political work should be done in close conjunction with the fulfilment of national and patriotic tasks.

Political work is designed to enlist the masses of overseas nationals to carry out their national and patriotic tasks. Political work apart from



patriotic tasks is tantamount to urging people to use their wisdom and strength without a definite objective. No one, however, wants to waste his wisdom and strength. People give full play to their wisdom and strength only when their objective is clear and it meets their needs and interests. Only when political work is done in conjunction with definite patriotic tasks, therefore, does it serve as a powerful means to induce overseas nationals to bring their wisdom and strength into full play.

The expected result of the tasks cannot be achieved if the creativity of the masses of overseas nationals is not used purposefully once it has been activated. Therefore, in giving guidance to overseas nationals it is important to lead them not only to give full play to their creativity, but also to make effective use of their strength.

Such can be said to be the work method designed to lead overseas nationals to make effective use of their creativity.

What is important here is, above all, to study the actual conditions and take correct measures suited to them.

The great leader Marshal Kim Il Sung said:

“It is a major characteristic of our Party’s method of work to make a scientific analysis of reality, and then to take the measures indicated by that analysis.”

An investigation of the actual conditions and the adoption of correct measures to suit them mean conducting a thorough study of the actual situation at the lower echelons and the mentality of the masses of overseas nationals, taking all conditions and possibilities into account and, on this basis, taking correct measures to settle any problems.

If scientific methods are not employed, strength will be wasted and the set tasks will not be carried out properly even though the broad sections of overseas nationals have been mobilized. The adoption of correct measures and scientific methods for the solution of problems are prerequisites to the effective use of the strength of overseas nationals.

The organizations of overseas nationals ensure the unity of leadership by setting out a struggle policy, tasks for the organizations and ways to carry them out in each period so that the functionaries work in accordance. Officials entrusted with a definite task should find the correct general way of fulfilling it by conducting a close study of the relevant

policy on the expatriate movement. But this is not enough in giving practical guidance, and cannot ensure successful fulfilment of the set task. Leading officials should seek practical ways of fulfilling the set tasks and give practical guidance to the relevant units.

To this end, they should conduct a thorough study of the actual situation in the relevant realm and units. If they are not fully acquainted with the actual situation, they will not have a clear idea of what the difficult problems are or of how to solve them.

The best way of studying the actual conditions is for officials to go deep among the masses of overseas nationals in the unit concerned. The masses of overseas nationals who work in the particular unit are better acquainted with the situation there than anybody else. The leading officials cannot grasp the actual situation properly if, instead of going among the masses of overseas nationals, they simply listen to a few officials from the unit concerned. Only when they go among the masses of overseas nationals and listen to their opinions can they have a correct understanding of the actual conditions.

In studying the state of affairs, it is wrong to put too much stress on one particular aspect and build something up out of proportion. Those who limit themselves to delving into one particular aspect and like to exaggerate are apt to fall prey to prejudice. Only when officials delve deeply into different aspects of the unit concerned and compile a wide range of information can they have a full understanding of the actual conditions there.

The leading officials of the organizations of overseas nationals should conduct a close study of the actual situation in the unit concerned and take subjective and objective conditions scrupulously into account, adopting on this basis correct practical ways and measures to carry out the set tasks so that the masses of the overseas nationals follow them in their struggle.

The method of studying the actual situation and taking appropriate measures is quite different from the subjective and bureaucratic method of dealing with matters at will, sitting in an office, or of dictating to others. This method ensures the effective use of the strength of the enlisted masses through correct and practical leadership so that the tasks set are carried

out successfully.

The work method officials should employ in leading overseas nationals to make effective use of their creativity is to do all work creatively, without sticking to established formalities and patterns. This means working by applying innovative forms and methods in accordance with the features of the set tasks and the subjective and objective conditions.

All tasks have distinctive features, while the overseas nationals who are to carry them out are on different political and ideological levels and differ in their abilities, characters and constitutions. The conditions in which the tasks are carried out differ from unit to unit and change ceaselessly, so if one works in a stereotyped manner, sticking to established formality, one cannot carry out the set tasks properly. Moreover, officials must not work in a stereotyped manner because overseas nationals live in circumstances under which capitalist business competition is rampant and old products and old methods of business are ceaselessly being replaced by new ones. The officials of the organizations of overseas nationals should abandon stereotyped ways of thinking, seek new innovative styles of work, work creatively without sticking to set patterns and prefer substance to appearance. Only then will it be possible for them to induce overseas nationals to accept the set tasks in earnest and in a fresh frame of mind, carrying these tasks out flexibly and effectively.

It is important for officials to apply the method of launching work boldly and on a wide scale in leading overseas nationals to use their creativity effectively.

This means launching work, setting a high target on the basis of an accurate assessment of the subjective and objective conditions and achieving the target by enlisting all the relevant forces, braving all trials and difficulties.

The result of work depends largely on what target is set and what attitude is adopted for achieving it. The force of overseas nationals that can be mobilized to carry out a set task at a definite time is limited. Being conservative or setting low objectives is not permissible. It is necessary to make a bold plan and set assignments, setting as high a target as possible on the basis of an assessment of the subjective and objective conditions.

After work is assigned, officials should push ahead with it without hesitation. For this purpose it is necessary to mobilize all the relevant forces of the organizations, shatter passivism and defeatism and overcome all difficulties with confidence. Only then is it possible to carry out the set tasks with credit and as great a despatch as possible.

Launching work boldly and on a large scale is therefore a powerful way of overcoming conservatism and passivism, achieving the best result with the given force and bringing about ceaseless progress in work.

Another work method that makes effective use of the force of overseas nationals is the discovery of the main link in the chain and the concentration of efforts on it.

The great leader Marshal Kim Il Sung said:

“To grasp the main link in all work and concentrate efforts on it is an important guarantee for victory.”

To discover the main link in the chain and concentrate efforts on it means grasping the link that is of decisive significance in the necessary efforts to achieve success.

Different interrelated tasks are set in the expatriate movement at the same time, and their importance in the whole work is not equal. Among them is one task which exerts the greatest influence on the progress of the whole work and whose fulfilment makes it easy to carry out the rest. This task can be called the main link in a chain of interrelated tasks.

It is only when the problem serving as the main link is given priority in solution that it is possible to settle all other problems easily and ensure the successful progress of the whole work. If work is spread out with no regard to relative importance, or if efforts are dispersed without concentrating on the main link, no task can be carried out properly, and this will greatly hinder the progress of the work as a whole. To discover the main link and concentrate attention on it is the best way to achieve good work results, to make effective use of all available effort by preventing waste brought about by its dispersion and the disregard of relative importance.

Various problems may be raised in the course of tackling the main link. If one works in such a way as to handle any one of many problems and give up halfway, one cannot undo the main link properly, even should the necessary efforts be concentrated. If the main link is to be undone, it is

necessary not only to concentrate efforts on it but also to solve problems one by one.

The undoing of other links should not be neglected or given up on the plea that efforts must be concentrated on the main link. The main and other links are interdependent and interconnected. If a link of secondary importance in the chain of work is not undone, it may exert an adverse effect on the unlocking of the main link and may interfere with the progress of the work as a whole. Officials should therefore take the whole task firmly in hand and press ahead, directing adequate efforts to other links while concentrating efforts on the main one.

In order to combine unity and the practical form of leadership and make effective use of the creativity of the masses of overseas nationals for the promotion of work, it is important to create a model at one unit and generalize upon it.

This means accumulating positive experience that will serve as an example through giving intensive guidance to a unit and inducing all other units to follow it to boost the work.

It also means that, by giving officials object lessons, it is possible to give them a clear idea of the way to carry out assignments in all units and work while making effective use of the given force. Therefore, it is a good method which ensures a proper combination of unity and a practical form of leadership, making it possible to push ahead with work by making effective use of the strength of the masses.

The popular method of work embodying the mass line based on the *Juche* idea is a revolutionary and scientifically-substantiated method which makes it possible to ensure the rapid reinforcement and effective use of the leadership force through the help given by higher bodies to lower, and the full enlistment of the creativity of overseas nationals in the fulfilment of their tasks by giving precedence to political work; it also makes it possible to use the force of the masses effectively while pushing positively ahead with work by concentrating efforts on the main link through the application of a correct method to suit the actual conditions and setting a high target. The advantages and vitality of the popular method of work lie in that it ensures revolutionary and scientifically-substantiated guidance to the masses of overseas nationals.

### SECTION 3. ESTABLISHMENT OF THE POPULAR STYLE OF WORK

If officials are to give correct guidance to overseas nationals, they must possess not only a popular method but also a popular style of work.

The method is related mainly to how the officials organize the work and enlist the masses of overseas nationals to carry it out, whereas the style is related to their attitude toward the work and to the overseas nationals. A popular style of work enables officials to lead the masses of overseas nationals to maintain their position as masters of their movement.

The basic spirit underlying the popular style of work is loyalty to the people. It is the noble spirit of fighting with devotion for the interests of the masses of overseas nationals. The popular style of work is its manifestation in work and the treatment of the masses. Because loyalty to the people pervades the popular style of work, it ensures that officials serve as the true servants of the masses of overseas nationals, promote them to the position of masters of the movement and treat them as such. Only when the leading officials are possessed of the popular style of work can they work and deal with the masses of overseas nationals as befitting champions of the vanguard in their service, and reject the bureaucratic work style of dictating to them against their wills and acting against their interests.

The popular style of work comprises the popular way of working and popular traits.

The popular way of working means working with devotion for the masses of overseas nationals; namely, working in defence of their interests.

What is important here is to accept without question, defend and carry out the national leader's guiding ideas on the expatriate movement, as well as their embodiment in the policy on the expatriate movement.

The national leader's guiding ideas and the resulting policy on the expatriate movement provide the guiding principles on which officials should work, from the standpoint of giving prominence to the masses of overseas nationals and serving them as masters of the movement. These

principles accurately reflect their desires and demands and indicate the correct way in which these may be met. The best way for the officials to serve the overseas nationals, giving them prominence as masters of the movement, is to realize and defend the leader's guiding ideas and the resulting policy on the movement.

Those who do not implement the leader's guiding ideas and the resulting policy on the expatriate movement, while giving lip service to it, cannot be true champions of the vanguard fighting for the masses of overseas nationals. Only those who stoutly defend, give publicity to and implement the leader's ideas and the resulting policy on the movement can be said to be genuine vanguard fighters working with devotion for overseas nationals.

The most important matter in establishing the popular style of work is, therefore, to acquire the habit of accurately and thoroughly implementing the leader's guiding ideas on the movement and the policy on the movement they embody.

When the leader puts forward a new line and policy on the expatriate movement, officials should conduct a close study of these and fully grasp their essence, general idea and the manner of implementation. The line and policy are completely acceptable to those officials who fight with devotion for their nation and the masses of overseas nationals, because they reflect the common requirements and desires of their nation and the overseas nationals themselves. The officials should implement and stoutly defend the lines and policies of the movement, regarding them as entirely correct, and fight against any attempt to hinder their implementation or discredit them.

The conditions necessary for implementing the new line and policy may be lacking, but these conditions do not come into being spontaneously. They are created through the struggle and activities of people. It is not an attitude befitting committed vanguard champions fighting for overseas nationals not to accept the new line and policy on the plea of unfavourable conditions. The officials should accept and implement the new line and policy without question, creating the necessary conditions on their own initiative.

When officials attempt to implement the new line and policy, they

may come up against difficulties and bottlenecks and be given another new task before they have performed the one assigned. They should not yield and give up a task half-finished. However officials should acquire the habit of working persistently to implement the line and policy and of carrying out a given task to the end, overcoming any difficulties.

Another important aspect of the popular style of work is to do all work with a sense of responsibility, as befitting a master.

Officials are the masters of the movement together with the masses of overseas nationals and, at the same time, are entrusted with the mission of organizing and leading the masses in their struggle. They are pioneers who consider it their vital need to serve the nation and the masses of overseas nationals, and have consequently become the leading staff serving them. They should thus have a high sense of responsibility befitting a master who answers to the organizations of overseas nationals and the masses in their work.

In the course of work there may arise complicated problems as to how to deal with something in line with the policy of the movement to meet the interests of the masses of overseas nationals. Officials should not avoid these problems or allow them to drag on, but should make prompt decisions; nor should they try to shirk responsibility for the consequences of their mismanagement, shifting it to higher, parallel or lower echelons. They should not fall into a spirit of self-preservation or be lacking in responsibility. When work is successful, they should be liberal enough to yield credit for it to the masses, and when work is unsuccessful, they should be ready to take responsibility entirely upon themselves.

It is only those who work with such a spirit who can win the support and loyalty of the masses of overseas nationals and lead them to carry out their national and patriotic tasks as befits its masters.

Another important aspect of the popular style of work is for officials to set practical examples in all work. The great leader Marshal Kim Il Sung said:

“The officials of the branch should become the true servants of overseas nationals, and as their close friends share joy and sorrow with them, become one with them, show practical examples bearing the brunt of any difficult work and help them with sincerity to settle their problems and supply their needs.”



This means setting practical examples at the head of the effort of the masses of overseas nationals and leading them to carry out set tasks.

The expatriate movement is a difficult undertaking which should be carried out over a long period, overcoming all difficulties. In capitalist countries it is exposed to the persistent ideological offensive and subversive activities of the reactionaries. Officials are the vanguard champions fighting for the masses of overseas nationals. If officials are to blend with them and lead them to wage an arduous struggle as befits masters, they should set practical examples, bearing the brunt of the struggle.

The practical examples of the leading officials have a greater influence than any words. Experience shows that work is successful when officials set practical examples and lead the masses of overseas nationals, and that the results are poor when they do not.

Officials should reject the practice of shirking work while giving the overseas nationals tasks to do. They should call for the maximum effort in work and take the lead in it, setting practical examples.

They should be paragons for the overseas nationals in their study, work, private life, family education and other respects.

When there are many complicated and difficult tasks to be done, the overseas nationals look up to the officials. If officials prefer to undertake an easy task and shirk a complicated duty, the overseas nationals will be discouraged and will not follow them. When a difficult task is set, or when there are many complicated things to do, the officials should organize the work well, encourage and lead the overseas nationals at their head and overcome any difficulties.

Experience shows that those who are not enthusiastic about work, but are eager to put themselves forward for appreciation, are disliked by overseas nationals. Officials in a position of responsibility should take the lead in work and yield the credit for success to their inferiors and the overseas nationals. Only then can they carry out their mission as the champions of the struggle, the servants of the masses of overseas nationals.

The popular style of work comprises an indomitable fighting spirit in work, the adherence to principles, skillful dealing with matters after deep thought, the constant review of one's work and timely summing-up.

The popular style of work is an attitude towards work permeated with a spirit of devoted service to the masses of overseas nationals, whereas popular quality is spiritual and moral quality pervaded with a spirit of devoted service to them. If officials are to have a popular style of work, it is essential for them to have popular quality.

What is important in popular quality is to have genuine affection for the masses of overseas nationals and to meet their needs and solve their problems promptly, sharing with them good times and bad.

The great leader Marshal Kim Il Sung said:

“All the cadres and officials of Chongryun, as true servants of the overseas nationals, should go deep among them, meet their needs, solve their problems with despatch and stoutly defend their democratic national rights.”

Officials and the masses of overseas nationals share the same fate, and have common goals and ideals for national independence. Officials should therefore sincerely love the masses of overseas nationals and be their close companions, considerate friends and good counsellors.

Those who neither look into the needs and problems of the overseas nationals nor help them sincerely to meet their needs and promptly solve their problems cannot be their genuine friends. The overseas nationals who live in capitalist countries may have problems concerning the right to existence, to own enterprises and to education for their children, as well as other problems whose solution does not allow delay. Officials should treat their troubles as their own and help with a warm heart to remedy them, enlisting the strength of the organizations.

They should not turn away from or ignore the demands of the overseas nationals. Some overseas nationals may be low in ideological awareness and make undue demands, but officials should have the noble character of pitying those who make undue demands, instead of reproaching them, and should awaken them ideologically so that they make constructive demands; these the officials should endeavour to meet.

Another important aspect of popular quality is modesty and simplicity.

Modesty is the noble trait of humbling oneself and respecting the masses of overseas nationals.

It is the manifestation of an immature mind to put oneself forward and throw one's weight about. Those who are prepared are prudent and ready to humble themselves before the masses. Those who are arrogant cannot mingle with the masses of overseas nationals and will incur their hatred. Officials should humble themselves before the masses and behave well towards them.

Officials may be more qualified than individual overseas nationals, but they cannot be wiser than the masses. They should thus neither look down upon them nor show off that little wisdom they have. Experience shows that those who insist on their own opinions without paying heed to the views of the masses of overseas nationals eventually fall prey to subjectivism and bureaucratism. Officials should heed, not neglect, the opinions of the masses of overseas nationals, and should not only try to teach them but also to learn from them with an open mind.

Officials should not put on the air of being leading personnel, but act modestly and lead simple lives without indulging in empty formalities and pompous display. Those who love to show off without regard to the feelings of the masses of overseas nationals, and who lead an unsound private life, are liable to be talked about by them and lose their loyalty.

Another important thing in popular quality is humanity and cultural refinement.

Man is the most powerful and valuable being in the world. Officials should value people, show concern for their fate and behave with humanity.

Officials who are coldhearted and aloof cannot be popular with the masses of overseas nationals, and will not win their support. They should be magnanimous towards overseas nationals, tenderhearted and not overly formal. They should not be sharp-tongued on the plea of adhering to principles, nor should they be weak-kneed.

Uncultured officials cannot properly awaken and lead the masses of overseas nationals. Officials should have broad scientific knowledge and high cultural standards, as well as the noble trait of leading a cultured life.

The popular style of work ensures that officials are true servants of the overseas nationals and, becoming one with them, conduct the expatriate movement as befits masters.

## CHAPTER 6. THE PROTECTION OF OVERSEAS NATIONALS BY THE STATE POWER OF THE MOTHERLAND

Overseas nationals are a part of their nation and wage the struggle for *Chajusong* together with it. The attitude of the state power of the motherland towards its overseas nationals has a great effect on their status and struggle.

### SECTION 1. THE POLITICAL AND LEGAL PROTECTION OF OVERSEAS NATIONALS

The attitude assumed towards overseas nationals is within the discretion of the state power of the motherland.

The attitude and policy of the state power of the motherland differ according to the form of state power established in the motherland.

It is a national duty for the independent state power in the motherland to protect its overseas nationals politically and legally.

The great leader Marshal Kim Il Sung said:

“...The Government of the Democratic People’s Republic of Korea will actively fight to defend the interests and national rights of all Korean compatriots abroad.

“The Government of the Democratic People’s Republic of Korea considers it a sacred duty to protect our 600,000 Korean compatriots in Japan and all other Korean citizens overseas, and to defend their national rights.”

That the state power of the motherland protects its overseas nationals means that it works out lines and policies to protect its compatriots abroad, carries them out through the relevant state organs, makes laws to

protect them and enforces those laws.

The political and legal protection of overseas nationals is a noble duty deriving from the mission of the state power representing the sovereignty of the nation.

The independent desires and requirements of the members of the nation are brought together by the independent government of the nation representing its sovereignty. A state exercises power over a certain territory. This by no means implies that the independent government of the nation represents only the independent rights of the members of the nation living in the territory under its jurisdiction. The independent government of the nation also represents the rights of its overseas nationals, the members of the nation living outside the territory under its jurisdiction. The independent government of the nation is therefore responsible for the fate of the nation and has a noble duty to ensure the political and legal protection of its overseas nationals, members of the nation living abroad.

The state power that guarantees the independent rights of the members of the nation living at home but neglects those of its overseas nationals cannot be said to be duly discharging its duty as the representative of national sovereignty.

The independent government of the nation is not only the representative of national sovereignty, but also the political instrument for defending and exercising it. The expatriate movement is part of the struggle to defend and exercise national sovereignty. The national and patriotic movement of overseas nationals is their struggle to defend their national rights in the country in which they live and, at the same time, to contribute to the establishment of national sovereignty and the prosperity and development of the nation.

Only when the independent government of the nation exerts an active influence on the struggle of overseas nationals can it discharge its mission as the political instrument for exercising national sovereignty.

Of course, since the expatriate movement is conducted in a territory where the state power exercised is different from that of the motherland, the independent government of the nation cannot influence the expatriate movement as it does the nation at home as the instrument of the struggle

for the *Chajusong* of the nation. Countries should respect one another's sovereignty and observe the principle of noninterference in each other's internal affairs.

If an independent government is to discharge its mission as the political instrument for defending national sovereignty, it should consider it a noble duty to encourage and support the national and patriotic movement of overseas nationals, while respecting the sovereignty of other countries and observing the principle of noninterference in their internal affairs.

The political and legal protection of overseas nationals is an effective way for the state power of the motherland to encourage and support their struggle to realize *Chajusong*.

This protection makes it possible to check the policy of suppression and restriction pursued by the authorities of the host country towards overseas nationals.

The authorities of host capitalist countries generally consider overseas nationals living in their countries to be liable to suppression and restriction, and feel free to treat them as they please. \*

\* In his book "200 questions concerning legal status" published by the Keibun Publishing House, Ikegami Tsutomu, former counsellor to the Ministry of Justice of Japan, wrote, "Question 160: What is the status of those who were not given or did not receive the right of residence in accordance with the south Korea-Japan treaty? As has been reiterated, this matter is entirely within the discretion of the Japanese government. According to the practices of international law, 'The matter is subject to its discretion'." This clearly reveals the intentions of the Japanese authorities to suppress and control the Korean residents in Japan as they please.

The authorities of the former suzerain countries of colonies distort and negate the historical background of the question of overseas nationals and try to shirk responsibility for the compulsory drafting of vast labour forces from their colonies which gave rise to the question.

This being the case, the attitude the government of the motherland adopts towards overseas nationals and the policies it pursues towards them exert a great influence on the policies of the authorities of the host country towards these people and their status.

If the government of the motherland gives political and legal confirmation that the overseas nationals are fully-fledged overseas citizens and treats them accordingly, it will help mitigate the suppression and control of the overseas nationals by the authorities of the host country.

Political and legal protection by the state power of the motherland is an effective guarantee of victory in the struggle of overseas nationals to defend their national *Chajusong*, rights and interests.

Political and legal protection closely links the fate of the overseas nationals with that of the motherland politically and legally. This provides them with mental support in undertaking their patriotic tasks and with confidence in the victory and justice of their struggle to defend national sovereignty.

If the state power of the motherland makes clear its policy of protection and support for its overseas nationals and provides legal guarantees for them to live as its overseas citizens, it will create favourable conditions for them to wage an energetic struggle to defend their national integrity, rights and interests.

What is most important for the political and legal protection of overseas nationals is for the state power of the motherland to work out correct lines and policies for their protection.

To this end, the main thing for the state power of the motherland to do is to make the protection of its overseas nationals an unshakable state policy.

It is important for it to stipulate that its overseas nationals are the overseas citizens of a sovereign state and that the state considers it its duty to protect their national rights and interests.

The state power of the motherland should not only shape correct lines and policies for protecting them but also establish the institutions needed for that purpose in the state structure and build up their functions and role.

The protection of overseas nationals is possible only when the state power of the motherland adopts a principled attitude towards the policies of the authorities of the host country. When the authorities of the host country step up their suppression and control of overseas nationals, the government of the motherland ought to express its opposition and urge



restraint, extending if necessary to protest and denunciation.

Flagrant infringement of the national rights and interests of overseas nationals may be committed by the authorities of the host country or by right-wing groups. In either case it is due to the policy of suppression and restriction towards them followed by the authorities of the host country.

In such a case a protest from the motherland exerts a great influence. A protest may be lodged in different forms, such as a statement issued by the government, a ministry, political parties or public organizations of the motherland denouncing the flagrant violation of the national rights and interests of overseas nationals, comment in the mass media or a protest meeting of the people of the motherland.

Another important matter for the political and legal protection of overseas nationals is for the state power of the motherland to take legal measures for the protection of its overseas nationals.

It is of the greatest importance to stipulate the protection of overseas nationals in the constitution, the basic law, of the motherland.

The Socialist Constitution of the Democratic People's Republic of Korea provides for the protection of its overseas nationals in separate articles.\*

\* The Socialist Constitution of the Democratic People's Republic of Korea was published on December 27, 1972. "Article 15. The Democratic People's Republic of Korea protects the democratic national rights of Koreans overseas and their legitimate rights under international law." "Article 65. All Korean citizens in foreign lands are legally protected by the Democratic People's Republic of Korea."

Since overseas nationals live in foreign countries away from their motherland, it is necessary to lay down articles relating to their protection not only in the constitution but also in the nationality and civil laws.

The Democratic People's Republic of Korea enacted and made public the "Nationality Law of the Democratic People's Republic of Korea" on October 9, 1963. The nationality law consists of ten articles. Article 1 provides for qualification for citizenship of the Republic. Article 2 stipulates that the citizens of the Democratic People's Republic of Korea receive its political and legal protection irrespective of their place of residence. In addition, the nationality law lays down the right to free travel

to the motherland, the requirements for acquisition of citizenship of the Republic, and provisions for change, acquisition and annulment of citizenship.

The provision of political and legal protection for overseas nationals by the state power of the motherland is designed to guarantee their national rights and interests in the host country or in a third country where they are temporarily living. Their protection is mainly reflected in the relations with the authorities of the country in which they live. The authorities of the host country may ignore the fact that overseas nationals are provided with political and legal protection by their motherland, therefore, the motherland should establish and develop diplomatic relations with the country where its overseas nationals are living on condition that the host country treats these expatriates as overseas citizens of the sovereign country. If the government of the motherland is indifferent to the suppression and restriction suffered by its overseas nationals in the host country, while maintaining and developing diplomatic relations with it, the provision of political and legal protection for them has no effect.

The government of the motherland should duly strive to promote friendship with leading figures from all walks of life in the country where its overseas nationals live, with a view to effecting political and legal measures for their protection, so that these figures exert an influence on the authorities of their country to afford proper treatment for overseas nationals and arouse public opinion in sympathy with their status.

## SECTION 2. WINNING INTERNATIONAL SUPPORT FOR OVERSEAS NATIONALS

It is important for the protection of overseas nationals that the government of the motherland ensures international support for them.

This means that the government of the motherland works well with different countries, organizations, bodies and public figures of the world and wins their support for its overseas nationals.

The question of overseas nationals concerns the government of the

host country as well as that of the motherland. It assumes an international character since it is concerned with the relations between two sovereign countries. It is therefore of great importance to win international support for the solution of the question of overseas nationals.

Of course, overseas nationals should make persistent efforts to win international support for themselves, but it is the government of the motherland that represents the rights and interests of overseas nationals in relation to the host country. The government of the motherland is not only duty-bound to defend the national rights and interests of its overseas nationals, but also has greater strength and means to win international support. The government of the motherland should thus endeavour to win international support for its overseas nationals and their movement, displaying a sense of responsibility, while taking political and legal measures to protect their national rights and interests.

What is important in this regard is publicity to overseas nationals and their movement on a worldwide scale.

This is a prerequisite to gaining international support. The government of the motherland should disseminate information about the status of its overseas nationals in the country where they live and give world-wide publicity to the justice, progress and success of their struggle to defend national *Chajusong*. This is the work to which the government should give priority to ensure international support for the overseas nationals and their movement.

The suppression of overseas nationals by reactionaries in the host country and the factors behind it should be exposed and denounced internationally, and publicity given to the status of the expatriates and their movement. Only then is it possible to lay bare the true character of the infringement of their *Chajusong* and arouse sympathy and support for them in their fight for its defence.

To this end, the government of the motherland may resort to using the mass media.

Another important matter in ensuring international support for its overseas nationals is for the government of the motherland to strive to enhance the prestige of their organization in the international arena.

The promotion of the prestige of the organization of overseas

nationals makes its existence known and brings international attention, helping to create favourable conditions for the winning of international support.

The government of the motherland may send representatives from the organization of overseas nationals to international conferences, either separately or as members of its delegation, to draw the attention of state organs, political parties, social organizations and public figures of other countries to the organization of overseas nationals and thus to add to its prestige.

It may invite them to attend important state functions held in the motherland and put them in contact, if necessary, with foreign delegates invited to the functions so that the organization of overseas nationals is given prominence.

Another important matter is for the government of the motherland to work through diplomatic channels so that the state organs, political parties and public organizations of many countries express solidarity with and support for the organization of overseas nationals and their movement.

The government of the motherland has embassies and other diplomatic missions and channels. They are powerful means of winning international support for the organization of overseas nationals and their movement. The government of the motherland may, if necessary, use diplomatic means and channels to induce the state organs, political parties and public organizations of other countries to act in support of and in solidarity with the organization of overseas nationals and their movement.

It is only when the government of the motherland takes political and legal measures for the protection of its overseas nationals and ensures international support for them that it can discharge its duty to the nation as the representative of national sovereignty and actively support and encourage the expatriate movement.

\* \* \*

As mentioned above, *Juche* thought on the expatriate movement

shows the way for them to shape their destiny on the basis of the human-centred world outlook. This thought enables overseas nationals and their organizations to carry out their patriotic tasks as befitting its masters with a view to defending their national rights and interests, and contributing to the development of the motherland and nation.

A warm fraternal attitude of responsibility for the fate of overseas nationals pervades *Juche* thought on the expatriate movement. At the same time, this thought reflects their noble patriotic stand to fight devotedly for the development of the motherland.

Since the change of policy, Chongryun and the Korean residents in Japan, guided by *Juche* thought on the expatriate movement, have fought and travelled a path of glorious victory and achieved shining successes which are the pride of the motherland and the nation.



## **PART II**

# **THE HISTORY AND CURRENT STATE OF THE MOVEMENT OF KOREANS IN JAPAN**





## **CHAPTER I. CHANGE IN THE LINE OF THE MOVEMENT OF KOREANS IN JAPAN AND FORMATION OF THE GENERAL ASSOCIATION OF KOREAN RESIDENTS IN JAPAN**

Thought on a social movement finds concrete expression in the formation of a specific organization and its activities. *Juche* thought on the expatriate movement found full expression after the complicated movement of Korean residents in Japan was put on the right course and the General Association of Korean Residents in Japan (Chongryun) formed.

To gain a deep understanding of the movement of Koreans in Japan, a brilliant application of the *Juche* thought to the expatriate movement, it is necessary to know about the movement of Korean residents in Japan in the days before Chongryun was formed, the *Juche*-orientated policy of changing in the line and the formation of Chongryun.

### **SECTION I. THE MOVEMENT OF KOREAN RESIDENTS IN JAPAN PRIOR TO THE FORMATION OF CHONGRYUN**

#### **I. The Movement before the Fatherland Liberation War**

As has been mentioned, the question of Korean residents in Japan arose from the fact that under Japanese imperialist colonial rule, Koreans went to Japan in search of a living, or were dragged there through conscription and draft.

Koreans in Japan were deprived of even elementary human freedom and democratic rights and suffered under colonial slavery\*.

\* Investigation into the circumstances of Koreans in Japan in the days of Japanese imperialist rule is continuing.

Chongryun and Japanese lawyers and scholars have conducted investigations in various districts into the press-ganging of Koreans and published the following data:

The Report of the Fact-finding Committee on the Press-ganging and Massacre of Koreans in Okinawa during the Second World War (investigations carried out in August 1972 and published in October); The Truth of the Press-ganging and Maltreatment of Koreans in Hokkaido (April-May 1973); Accounts on the Press-ganging of Koreans and Their Forced Labour in Hokkaido, Chishima and Karafuto (published in October 1973); The Truth of the Press-ganging of Koreans in Kyushu (April-May 1974); The Truth of the Press-ganging of Koreans in Tohoku (August-October 1975). In addition, large quantities of data on investigation and studies on the press-ganging of Koreans have been published by Japanese scholars, citizens' groups and students.

But the Japanese authorities, under whose jurisdiction Koreans were press-ganged, have not released related data to the public nor published related materials in a wholesale manner. This is a great hindrance to a correct understanding of the condition of Korean residents in Japan in the days of Japanese imperialist rule.

At the time of liberation Korean nationals in Japan were estimated to number about 2.4 millions, comprising mainly those who had narrowly escaped death and their children.

Even in the difficult days when he was leading the struggle for national liberation to victory, General Kim Il Sung, the sun of the nation, who gave careful consideration to the sorrow of stateless people, never forgot the overseas Korean nationals and put forward an original idea to solve their problems, inspiring them with new hope.

In those days the great leader conceived a plan to conduct the anti-imperialist national liberation struggle under the banner of the *Juche* idea and through this solve the problem of overseas Koreans. In it he took into account that the question of overseas Koreans had arisen out of the colonial rule of Japanese imperialism and considered that it could be solved only when Japanese imperialist colonial rule was brought to an end and victory achieved in the anti-imperialist national struggle.

The national liberation struggle organized and led by the great leader

and its triumphant progress brought to the Korean nationals in Japan, who had been living in the dark, the hope of national liberation. It is of special significance in connection with the guidance of the movement of Koreans in Japan given by the great leader in the days of Japanese imperialist rule that he sent political workers to Japan as well as to the various regions of the homeland to equip our compatriots with the anti-Japanese patriotic thought and rouse them to the anti-Japanese, anti-war struggle.\*

\* Report of the Chief of the Security Department of the Ministry of Home Affairs, dated November 8, 1941, "On the Matter that Communist Bandit Kim Il Sung Has Dispatched Special Secret Agents to Korea and the Mainland" (Materials for Modern History), Volume 30, Misuzu Publishing House, p. 763 and "Accounts on the Press-ganging of Koreans and Their Forced Labour in Hokkaido, Chishima and Karafuto", p. 477.

Suppression entails resistance. It is natural that the Korean residents in Japan would wage a struggle to improve their conditions and cast off the yoke of colonial slavery.

In the days of Japanese imperialist rule their struggle assumed various forms. In particular, they rose up and fought in the vigorous anti-imperialist national struggle. This represented the highest form of their struggle.

The Korean residents in Japan were determined to look up to General Kim Il Sung as the sun of the nation and leave the future of the nation to him and they attempted to go to see him to take part in the armed struggle under his leadership.

On 26 March, 1944, bold letters reading "Kim Il Sung, Commander of Korean Independence" were found written in the third-class steerage of "Koan-maru", a Shimonoseki-Pusan ferry ("The Monthly Bulletin of the Special Political Police" April 1944,). There were also many signs of attempts to join the command of General Kim Il Sung and work for Korea (August 1942, March and December 1943, and June 1944 issues of "The Monthly Bulletin of the Special Political Police").

To take one instance, two mimeographs were sent to the guerrillas from Tokyo to give material aid to the anti-Japanese armed struggle (see

“For the Freedom and Liberation of the People”, Vol. 3, p. 108, The Publishing House of the Workers’ Party of Korea and “The Incident of the Attack on Pochonbo”, pp. 90-91, The Public Security Agency of Japan).

Korean workers staged mass breakouts, strikes, and sabotage at coal and other mines, military bases and barracks throughout Japan. This was a great hindrance to wartime transport and the production of war materials, and exerted an influence on the labour movement in Japan. It is the common opinion of all that the struggle of the Korean nationals in Japan should not be overlooked in dealing with relations between labour and capital in Japan in the days of Japanese imperialist rule.

In addition, Korean students, writers and artists, women and peasants in Japan launched their own movement. However, generally speaking, the struggle of the Korean residents in Japan before liberation was unorganized and fragmented, because in Japan there was no organization powerful enough to unite the Koreans in Japan and lead them in the struggle. There were communists among them, but their activities were restricted. The Communist Party of Korea was founded in April, 1925, and its Japanese General Bureau formed in February, 1927. But after the “one party for one country” system was adopted at the 6th Meeting of Comintern in August 1928, the Korean communists in Japan issued a statement aligning themselves with the Japan Communist Party, and dissolved their organization in October, 1931. Korean communists in Japan thus had no organization of their own before the day of liberation.

In the days of Japanese imperialist rule, the Korean residents in Japan had no proper aim and line for their struggle, and were unable to wage an organized fight. In those days their movements were launched in the relevant units or in small groups, and they could not develop into a movement which would unfold purposefully, relying on a powerful organization of compatriots.

## **2. The Movement Immediately after the Liberation of the Motherland**

For the movement of Korean residents in Japan, the period between the August 15 liberation of the motherland and the time the Federation of

Korean Residents in Japan was forced into dissolution at the end of 1949, just before the start of the Korean war, can be called the period of the Federation of Korean Residents in Japan. In this period Korean nationals in Japan were active in their patriotic movement, having the pride of the liberated nation and the self-assurance of the overseas citizens of a sovereign and independent state.

The spirits of the Korean people, who had been liberated from 36 years of Japanese imperialist colonial rule thanks to the intelligent guidance of the great leader Marshal Kim Il Sung, were sky-high. Together with the people in the homeland, Koreans in Japan celebrated national liberation in an ecstasy of joy.

The liberation of the motherland brought a radical change in their conditions. They who had once been maltreated and despised as stateless people occupied the proud position of a liberated nation. The Koreans in Japan went into action everywhere to form organizations which could satisfy their wishes. The Association of Koreans in the Kanto District was formed in Kanagawa Prefecture on August 20, 1945, and organizations of Koreans came into being in Tokyo, Osaka, Kobe and many other places. Because these organizations had not long been formed, their activities did not extend beyond a regional scope. The activists of the Association of Koreans in the Kanto District and other Korean activists in Japan energetically promoted the building of a united organization of overseas Koreans by merging the organizations which had been formed in various places.

As a result, the Federation of Korean Residents in Japan (abbreviated to Choryon) was organized on October 15, 1945. The first session of its inaugural meeting was held at the Hibiya Public Hall on the 15th and the second at the Ryogoku Public Hall on the following day.

After liberation, the balance of the political forces of the Korean residents in Japan was intricate. They were divided into three groups: first, those who supported the building of a new, democratic Korea advancing under the guidance of the great leader Marshal Kim Il Sung; second, those who said they would try to make Japan democratic under the leadership of the vanguard party of Japan; and thirdly, those who blindly followed the US imperialists and the Syngman Rhee puppet clique.

The work of forming Choryon was conducted amid a fierce struggle between patriotism and treachery. Those who had served as the stooges of the Japanese imperialists in the days of their colonial rule and those who had looked up to the United States for having won the country's independence and thought that the movement should be pushed forward in reliance on it made desperate efforts to take over the leadership of Choryon in the course of preparing for and throughout its inaugural meeting.

The Korean patriots in Japan who attended the inaugural meeting bitterly denounced the pro-Japanese and pro-American elements and the traitors to the nation. Before the opening of the second session the first edition of the newspaper "Minjung Sinmun" (the predecessor of "Choson Sinbo", launched October 10, 1945) was distributed in the conference hall with an article to the effect, "Let us get rid of the pro-Japanese elements and the traitors to the nation!" This was a clear expression of the unanimous desire of Choryon and the Korean residents in Japan who followed the road to genuine patriotism, vehemently opposing the traitors to the nation and the pro-Japanese and pro-American elements.

In this platform Choryon announced: "We strive devotedly to build a new Korea; We strive for everlasting world peace; We offer convenience to the compatriots who go home and maintain order; We establish a union to achieve our aim." (The Report of the Federation of Korean Residents in Japan, published November 1945).

Choryon was a patriotic organization of Koreans in Japan who strove to contribute to the building of a new Korea and a democratic organization of overseas Koreans which represented all classes of society. After the inauguration of Choryon a fierce struggle unfolded between those who supported the northern half of Korea in its endeavour to build a new, democratic Korea and those who blindly followed the US imperialists and the Syngman Rhee puppet clique; the struggle centered on the question of political line. Then, following its Second Extraordinary Meeting, which was held in February, 1946\*, Choryon made clear its standpoint of supporting the new line for building democracy put forward by the northern half.

\* Occasioned by the Second Extraordinary Meeting of Choryon and the meetings for

purging the pro-Japanese elements and traitors to the nation which were subsequently held in various places, the political forces of the movement of Korean residents in Japan came to be divided into Choryon, which constituted the mainstream of the movement, and the "ROK" Residents Association in Japan, which ran counter to it.

Moreover, in the struggle against those who insisted, without regard to principle, on being banded together with the "ROK" Residents Association in Japan (formed in October 1946), which schemed to dissolve Choryon and followed the national policy of the "ROK", and with the Youth League for Promoting the Building of Korea (formed in November 1945), which was opposed to Choryon, and those who, afflicted by flunkeyism, maintained that Japan should be made democratic under the leadership of the party of a foreign country, Choryon made it clear that it would follow the road indicated by the great leader Marshal Kim Il Sung, the hero of the nation.

Choryon waged the struggle in various forms while consolidating its organization.

Immediately after liberation the US imperialists and the Japanese authorities employed a policy of suppression towards the Koreans in Japan. They regarded the question of Korean nationals in Japan as a question of public peace and order, consistently following a policy of suppression.

The US imperialists treated the Korean residents in Japan as enemy aliens\*, and under the occupation policy of the US army the Japanese authorities tried to treat Koreans as foreigners, on one hand, to suppress them, and as Japanese, on the other, to control them.\*\*

\* "The Basic Directive of the Supreme Commander for the Allied Powers Governing the Occupation and Management of Japan in the Early Days after the Surrender", issued on November 1, 1945, reads: "Taiwanese of Chinese nationality and Koreans should be treated as liberated people as far as military security allows. They do not fall into the category of 'Japanese' which is used in this directive but they may be dealt with, if necessary, as enemy aliens as they were Japanese subjects."

\*\* The Japanese authorities' attempt to treat the Koreans in Japan as foreigners is demonstrated by the fact that the Act of Registering Foreigners was made

applicable to them, and the official attempt to deal with them as Japanese is proved by the fact that Koreans were subject to the same penal and taxation systems as Japanese, disregarding the peculiarities of their position as foreigners. This shows clearly that the Japanese authorities regarded the Korean nationals in Japan as colonials just as before, and wanted to deal with them as they pleased.

In these conditions Choryon set itself the important task of protecting the lives and property of the Korean nationals in Japan and ensuring that they could return home.

To ensure that they could return to their country was a pressing problem that arose when, after liberation, the Korean nationals in Japan, who had been brought there forcibly, unanimously desired to end their wretched life in a foreign land and go to their dear native country as quickly as possible.

However, in those days the Japanese authorities adopted a haughty attitude towards those who wanted to go home, and offered them no help. Choryon waged a stubborn struggle, demanding that those wishing to return to their country be conveyed free of charge, a special train be set up and the travelling expenses of insolvent Koreans be paid.

Those who wanted to go home as quickly as possible returned home through the activities of Choryon and by every other means available. Their number amounted to about 1.4 millions as of the end of March, 1946.\*

\* The American and Japanese reactionaries interrupted the return home of the Korean residents in Japan. As one instance, the following may be cited. "Ukichima-maru", a ship belonging to the Japanese navy, which had taken on board 2,838 drafted Korean workers and 897 other Koreans, was blown up at the port of Maizuru on August 24, 1945. This incident shows how viciously the Japanese militarists manoeuvred to interfere with the return home of Koreans who had greatly rejoiced at liberation (according to the report of the Japanese authorities 549 lives were lost, and even today they have not made clear how the ship sank). The American and Japanese reactionaries tried to prevent the home-coming movement of the Korean residents in Japan, denouncing it as an "illegal act" and a "riot disturbing public peace". In February, 1946, they said that the Koreans in Japan who wished to go home should apply to do so before March 18 without fail, and that those who had failed to return to their country during the period of planned transport, extending to December, should adopt Japanese nationality. Moreover, they forbade Koreans from going home with all their property.



However, due to the fact that south Korea was occupied by the US imperialists and the situation had become complicated there, no small number of Korean residents in Japan, though they were in haste to return to the homeland, let the matter wait for the time being and watched the development of the situation.

As a result of the US army's occupying Korea south of the 38th parallel in September, 1945 and establishing a military administration there, the south Korean people could not enjoy even elementary democracy and freedom, and once again fell under the yoke of colonial slavery. The same was the case with those who had undergone many hardships in a foreign land and returned to south Korea. Some of them thus again crossed the Korean Strait to Japan in search of a living. At the same time, the Korean residents in Japan, who were in haste to return to the homeland, were obliged to defer their return for a while and had to continue to live under the complicated social conditions of Japan.

In these circumstances, the great leader Marshal Kim Il Sung sent an open letter "To Our One Million Compatriots in Japan" on December 13, 1946, analysing the situation in our country and the difficult and complicated situation of the Korean residents in Japan after liberation, clarifying what they should do.

He pointed out that the destiny of the country had an effect on the destiny of the Korean nationals in Japan, and said:

"Only when a unified democratic national government is established in Korea and she becomes fully independent will she be able to raise your dignity and stretch out a protecting hand as your homeland."

The letter of the great leader served as a guideline showing the Korean nationals in Japan the road to follow in the complicated situation after liberation.

In response to the great leader's letter, Choryon and the Korean residents in Japan strove to strengthen the organization and launched a vigorous mass movement of Koreans centering on Choryon in order to meet the demands of the changed situation.

The Koreans in Japan, keenly aware that people without a country of their own were more miserable than a dog in a house of mourning, desired the establishment of genuine people's power in the motherland, warmly

supported the founding of the Republic and waged an energetic struggle to defend it. In the days of Choryon their efforts held an important place in the patriotic struggle of the Korean nationals in Japan.

They vigorously supported the people's committees formed in the north and the south of Korea, and fought stubbornly against the May 10, 1948 separate election and the establishment of the separate government by the US imperialists and the puppet clique.

Choryon sent a delegate to the North-South Joint Conference in April and took part in the discussion of a draft constitution for the establishment of a unified government (the 14th Central Committee of Choryon).

The Korean people waged a relentless struggle against the separate election held in south Korea through the schemes of the US imperialists, and took part in the north-south general election in August 1948. All of the people in the northern half, and more than 70 per cent of eligible voters in south Korea, in defiance of the suppression of the reactionaries, participated in the election. In this way, the Democratic People's Republic of Korea, the genuine people's power, was founded by a consensus of the Korean people. The Republic became the banner of the struggle of the Korean people and a beacon of hope for Korean nationals in Japan and our other overseas compatriots. With the founding of the Republic, the Korean residents in Japan became dignified overseas citizens with their own sovereign state.

Choryon and the Koreans in Japan celebrated the founding of the Republic with a great deal of enthusiasm across Japan in spite of the naked suppression perpetrated by the Japanese authorities instigated by the US imperialists. The October 17 meeting in the capital and other meetings formally celebrating the establishment of the central government of the DPRK were attended by 118,000. The US and Japanese imperialists issued the instructions of General Headquarters and its urgent wireless directive "The Note of the Chief of Headquarters of the State Local Police on Prohibiting the Hoisting of the Flag of North Korea" (October 8, 1948). They were determined to dampen the patriotic spirit of the Korean nationals in Japan celebrating the founding of the Republic. But undaunted by the bloody suppression, the Korean nationals finally raised the flag of the Republic and thus forcefully demonstrated their

determination to fight unflinchingly under the banner of the Republic. This was called the struggle to hoist the flag of the Republic. \*

\* This includes the struggle to hoist the national flag at Sendai (October 11-12, 1948), the struggle to hoist the national flag at the 5th General Meeting of Choryon (October 14), the struggle to hoist the national flag waged by the Democratic Youth League of Osaka (October 21-22), the struggle to hoist the national flag waged by school children (October 31) and others.

What is noteworthy in the struggle of the Korean residents in Japan in the days of Choryon was the dispensing of Korean national education and letters to the compatriots' children and the jealous defence of this right in the teeth of all kinds of suppression.

The Korean nationals in Japan had been denied schooling opportunities and deprived of their native language and letters, and they did not want to make their children suffer such misfortune. In the face of shortages of everything, they inaugurated Korean schools at different places under the name of "Korean language training schools" and "primary schools of Choryon" under the slogan "Let us establish by letting those with money give money, those with strength give strength, those with knowledge give knowledge!" Choryon conducted national education by training teachers and publishing textbooks through its own efforts (It had published one million textbooks under 92 titles by April 1948). By April 1948, about 60,000 pupils were attending 503 schools.

The April 24 struggle for education in 1948 and the struggle against the school-closing ordinance which was issued on October 19, 1949 were of historic importance in the defence by the Korean residents in Japan of their right to national education.

According to a script prepared in advance, the American and Japanese reactionaries issued the directive "On Dealing with Schools Founded by Koreans" (published January 24, 1948 under the name of the Director of the School Education Department of the Education Ministry) and so tried to stamp out national education. Our compatriots in Japan, however, fought tenaciously for nearly five months and defended their right to education with their blood. In the days (extending to April 1952) when the US army occupied Japan it proclaimed emergency martial law

once, aimed at suppressing the struggle of the Koreans in Japan to defend their right to education. From this fact one may imagine how fierce their struggle was.

Special mention should also be made of the struggle of our compatriots in Japan to acquire and defend their human rights and their rights of enterprise in the days of Choryon.

In those days Choryon achieved considerable success in the struggle against the Japanese authorities who manoeuvred to suppress and control the enterprises started at great effort by our fellow countrymen in Japan in order to subsist. When, under the instructions of the occupation army, the Japanese tried to encroach on the right of enterprise of the Korean residents in Japan by means of the "Government Order on the Acquisition of Estate by Foreigners" (drafted in January 1949, proclaimed and enforced on March 15, 1949) Choryon, some traders and manufacturers and other Korean nationals in Japan fought in unity and succeeded in obtaining exemption. Thanks to their struggle, even those who are under the influence of the ROK Residents Association in Japan, to say nothing of those affiliated with Chongryun, are now able to acquire and inherit movable and immovable property.

It was of epochal significance in launching the movement of Korean residents in Japan on the right course in the days of Choryon that, after proclaiming the founding of the Republic, the great leader Marshal Kim Il Sung invited a delegation from Choryon to the Republic and gave appropriate instructions on December 23, 1948.

The great leader invited the delegation to Pyongyang by international telegram on October 8, 1948, and had it broadcast by Radio Pyongyang (Newspaper "Haebang Sinmun", October 12, 1948).

The delegation of Koreans in Japan to celebrate the founding of the Republic was to have been formed by more than 100 people, but because it could not obtain permission to go from the Japanese authorities, those who travelled to the homeland were unable to return to Japan.

The congratulatory group of Koreans in Japan had the honour of being received by the great leader and of receiving his instructions at first hand.

The substance of his instructions was as follows:

First of all, our compatriots in Japan should live with the spirit and pride of being overseas citizens of their glorious motherland, the Democratic People's Republic of Korea, and should band closely around the Government of the Republic. At the same time, they should teach our language and letters to the younger generations and teach them advanced science and technology so that they may become national cadres who will serve the motherland and people faithfully, and men of talent who will shoulder the country in the future with the pride and self-confidence of a newly-risen people. Moreover, our compatriots in Japan should be vigilant against the manoeuvres of the US imperialists to provoke a war in Korea, and discharge their duties in the struggle for the reunification and freedom of the motherland.

In short, the great leader in his instructions clarified fundamental problems, namely the right path for the movement of Koreans in Japan to follow, the problem of training the younger generations to be national cadres and—the most important task of the movement of the Koreans in Japan—the discharge of their duties towards the reunification of the motherland. In this sense, the great leader's instructions to the congratulatory group were highly important ones which should be steadfastly held to and serve as the guiding principle to be followed consistently in the movement of Koreans in Japan.

Choryon held the 17th Meeting of its Central Committee in February 1949 and discussed how to develop the movement of Koreans in Japan, putting the main stress on implementing the great leader's instructions. The spirit of the meeting was first, that our leader is General Kim Il Sung, second, that the one and only government we recognize is the government of the Republic, and third, that we should educate our children in our language and letters. At this meeting we respectfully put up a portrait of the great leader and put forward the slogan "Let us unite ourselves around the Republic!"

Passing through twists and turns, Choryon strove to lead the movement of Koreans in Japan from the correct standpoint and along a proper course. In the days of Choryon, our compatriots in Japan waged various struggles for the reunification of the motherland and for democratic national rights.

On September 8, 1949, a day before the first anniversary of the foundation of the Republic, under the pretext of a violation of the “Government Order on Provisions of Registering Organizations”, the US imperialists, who were preparing for the Korean war, and the Japanese authorities who kowtowed to them forcibly dissolved Choryon and the Korean Democratic Youth League in Japan (a youth organization under the influence of Choryon formed March 6, 1947), removed 28 cadres from public office and confiscated the property of the organization.

Choryon conducted activities along the right lines on the whole and taught valuable lessons, but came to cease its activities as an organizing force owing to the vicious suppression of internal and external reactionaries.

### **3. The Movement before and after the Korean War**

The period from the forced dissolution of Choryon to the eve of the formation of Chongryun can be called the period of the Democratic Front for the Reunification of Korea in Japan. In this period the state of the movement of Koreans in Japan had become serious due to intensified suppression by internal and external enemies and the manoeuvrings of some mistaken leading personnel.

At dawn on June 25, 1950, the US imperialists provoked a war against the northern half of the country with the sinister design of turning the whole of Korea into their colony. The Fatherland Liberation War was the most severe trial for our people, who had greeted liberation just five years before, and to the fledgling Republic.

On June 26, 1950 the great leader Marshal Kim Il Sung, the ever-victorious brilliant commander, made a historic radio address entitled “Go All Out for Victory in the War” to mobilize the entire people in the struggle for victory.

After the dissolution of Choryon, the Korean activists in Japan, who had lacked a unified organization, formed the Council of Korean Central Organizations in Japan in April 1950 with the Korean Women’s Union in Japan, Korean Educationists Union in Japan and others and launched a movement. It hastened preparation for the forming of a new organization of Koreans in defiance of the suppression perpetrated by internal and

external reactionaries who stubbornly hindered the building of a new organization.

In the complicated situation in which war broke out, the Korean activists in Japan, prior to forming a new organization, organized the Motherland Defence Committee of Koreans in Japan and the Motherland Defence Corps (MDC) as its action group on August 15. Later, after holding several meetings of its preparatory committee, it formed the Democratic Front for the Reunification of Korea in Japan (DF) on January 9, 1951. The inaugural meeting was attended by representatives from 37 prefectures and held *in camera* in Tokyo.

In this period, while some leading personnel of the DF committed criminal acts, the Korean nationals in Japan went all out in the struggle to check the aggression of the US imperialists and their stooges and defend the Republic.

The great leader Marshal Kim Il Sung said:

“Our compatriots in Japan are waging an unyielding struggle in defence of their genuine homeland, the Democratic People’s Republic of Korea, and against the Syngman Rhee puppet clique, in spite of persecution and repression by the Japanese reactionaries. During the Fatherland Liberation War, they fought with determination against the moves of the US imperialists and the Syngman Rhee traitors for forcible conscription and deportation.”

After the Korean war had broken out, the US imperialists and the Japanese militarists intensified their moves to persecute and repress the Koreans in Japan.

After dissolving Choryon, the Japanese reactionaries banned the newspaper “Haebang Sinmun” on August 2, 1950 and suppressed “Konsol News Agency” (today’s “Korean News Agency”) on September 30, 1950. At the same time, they enacted and enforced the “Immigration Act” on October 4, 1951 and the “Alien Registration Act” on April 28, 1952 (this was a retrogressive revision of the “Alien Registration Act” enforced on May 2, 1947) to establish a footing for the control and forcible deportation of the Koreans in Japan.

The Korean nationals in Japan, however, never yielded to any repression or persecution.

In the days of the Korean war, the Koreans in Japan waged a struggle to halt the transport of the murderous weapons of the US imperialists and to paralyse the operation of the weapon repair shops of the US army, launched a petition to be presented to the Stockholm peace appeal, a drive to collect funds for a national salvation and vigorously unfolded a struggle to realize the cessation of hostilities in Korea and oppose the conscription of the puppet clique, forcible deportation to south Korea and the “Immigration Act”. In addition, they issued the “Voice of Korea” and other publications and strove to bring public opinion to denounce the US imperialists and other aggressors and demand the cessation of hostilities in Korea.

After the ceasefire, the Koreans in Japan waged an energetic patriotic movement, including a campaign to bring the political conference in Geneva to a successful conclusion, a drive to raise funds for rehabilitating the motherland, a struggle against the “south Korea-Japan talks”, a struggle against forced “ROK” citizenship, a struggle to defend national education and a struggle for the protection of life. In this way, the Korean nationals in Japan greatly contributed to defending the homeland and achieving its reunification and independence.

In those days, although the Koreans in Japan fought with patriotic devotion, those at the helm of the DF who were afflicted with flunkeyism and national nihilism regarded the movement of Koreans in Japan as a link in the chain of the struggle for making Japan democratic and led it along the wrong line of extreme “Leftist” adventurism.

The flunkeyists and national nihilists followed an utterly erroneous line in the movement of Koreans in Japan.

It is certain that if a social movement or its line is erroneous, it will deviate from the correct path and aim.

The flunkeyists and national nihilists steered the movement of Koreans in Japan not to defend their motherland but to overthrow the authorities in Japan.

After crossing out the clause “stubborn defence of the Democratic People’s Republic of Korea” specified in the DF platform at the time of its formation, they adopted the platform at the Second Congress held in December 1951.



When the entire Korean people at home and abroad fought self-sacrificingly to defend every inch of the motherland, they erased the phrase about the defence of the Republic from their platform. This can be called an act of treason to the Republic and the nation.

The flunkeyists and national nihilists described the anti-US, anti-Yoshida and anti-rearmament struggle to form the united front of the Japanese people as a struggle of the Koreans in Japan (the decision of the 14th Meeting of the Central Committee of the DF) and their relations with their motherland as relations based on the same sort of solidarity they professed in their relations with other countries. The fallacy of this line was manifested also in a “draft platform of the Korean nationals in Japan” published on May 28, 1952, which reads in part: “The Korean nationals fight to overthrow the Yoshida reactionary government and they take part in the struggle to end the US army’s occupation of Japan” (The Draft Platform of the Korean Nationals in Japan, p. 3.). They thus tried to subordinate the fighting goal and tasks of the Koreans in Japan to the revolutionary task of a foreign country.

Moreover, stressing the need to take into account the fact that the Korean nationals in Japan were active in Japan, the flunkeyists and national nihilists said that neither the Government of the Republic nor the Democratic National United Front could lead the movement of Koreans in Japan, and openly obstructed the struggle to follow and implement the policy of the Workers’ Party of Korea and the Government of the Republic.

A fallacy in line necessarily produces a fallacy in organization and method.

The DF lacked a scientific work method and launched a movement in an extreme “Leftist” and adventurist way. Instead of properly organizing and enlisting the growing enthusiasm of our compatriots in Japan, they led the legal united front (DF) and the Fatherland Defence Corps separately. The results were to provoke contradictions between them and to plunge the masses into confusion.

Crooked people in the leadership of the DF led the movement of Koreans in Japan to the extreme “Leftist” struggle, resorting to violence,

and owing to this no small number of our compatriots made uncalled-for sacrifices.

These errors committed in the days of the DF did grave harm to the work and life of Koreans in Japan.

Our compatriots could not display their patriotic enthusiasm for their homeland, in spite of their considerable sacrifices. The mass basis of the DF weakened, the organizations under its control became those of a handful of elite members and the masses were not banded together but dispersed.

The flunkeyists and national nihilists did not wage the struggle for the defence of their rights from the standpoint of overseas citizens of the Republic, rather reducing it to the “struggle for life protection allowance” with the view that they were part of the Japanese people. They tried to make the Koreans in Japan believe that this struggle could deal a blow to Japan by depriving it of its rearmament budget. On top of this, they went so far as to make Korean pupils enter Japanese schools and sell schools under the ridiculous pretext that they should wage a joint struggle to make Japan democratic. This seriously affected the development of national education.

In this way, in the days of the DF the organization of Korean nationals in Japan left the impression that it was a “violent organization” and a “dangerous organization”, and this later caused internal and external reactionaries to watch and repress it.

Owing to the manoeuvrings of flunkeyists and national nihilists, the movement of Koreans in Japan fell into dire straits.

Only the intelligent guidance of the great leader Marshal Kim Il Sung, founder of *Juche* thought on the movement of Korean residents in Japan, was able to tide the movement over the serious crisis it now faced.

## SECTION 2. THE POLICY FOR A CHANGE IN THE LINE OF THE MOVEMENT OF KOREANS IN JAPAN AND THE STRUGGLE TO IMPLEMENT IT

In the days of the DF, patriotic activists, in spite of the complicated situation, conducted a principled struggle against the manoeuvrings of the flunkeyists and national nihilists so that the movement of Koreans in Japan might be made one that would defend and support the Republic.

They sharply criticized the ideological tendency and the anti-Republic, anti-national act of the flunkeyists in erasing the clause concerning the “defence of the Republic”, and the Sixth Enlarged Meeting of the Central Committee of the DF, held in May 1952, decided again to lay down the “defence of the Republic” clause in its platform. The problem, however, was not fully settled even then.

In particular, in the treatise “For the Purification and Strengthening of the Patriotic Camp—Let Us Reject the Line and Tendency of Social Democracy” published in April 1952 under the name of Paek Su Bong, the pseudonymous author stressed that whether one is patriotic or not depends on whether one supports the Republic and its policies, and maintained that we should band ourselves closely around the Government of the Republic and go all out in the struggle to defend it. This treatise was submitted to the Central Committee of the DF, but ignored by the flunkeyists.

The patriotic activists also endeavoured to set up or re-establish various political and propaganda organs.

They republished the newspaper “Haebang Sinmun” on May 20, 1952, and reopened the Konsol News Agency (Today’s Korean News Agency) towards the end of 1952. At the same time, on October 15, 1952, they founded the Korean Affairs Institute, a theoretical research facility aimed at introducing and propagating the lines and policies of the Government of the Republic and at contributing to the development of the movement of Koreans in Japan.

In this way, the patriotic activists made every possible effort, but the flunkeyists who had assumed the leadership of the DF resorted to knavish trickery.

In those days, the patriotic activists, who were writhing in agony, thought that the only way to break the deadlock in the movement of Koreans in Japan was to inform the great leader of the state of affairs and receive his instructions.

To find a correct orientation was the key to the destiny of our compatriots in Japan and a question of vital importance for those in charge of the movement. Without having found a correct solution to it one could not say that one had fulfilled one's solemn obligation.

With deep insight into the gravity of the situation in the movement of Koreans in Japan, the great leader Marshal Kim Il Sung was infuriated at the reckless acts of the sectarian-flunkeyists and put forward, at the beginning of 1953, a *Juche*-oriented policy for a change in the line of the movement in order to put it on the right track, even though time was pressing on him, bearing as he did the heavy burden of the war on his shoulders.

Looking back on those days, the great leader Marshal Kim Il Sung said on September 8, 1973:

“Our Party put forward a policy for a change in the line of the movement of Koreans in Japan; Koreans must work for the Korean revolution before anything else, and the Korean compatriots in Japan must fight to defend their democratic national rights and for the reunification and independence of their homeland.”

The policy for a change in the line implies first that our compatriots in Japan, though living in Japan, must fight not for the Japanese revolution but for the Korean revolution, second that the movement of Koreans in Japan must be conducted under the leadership of the Workers' Party of Korea and the Government of the Republic in all circumstances, and third that our compatriots in Japan must conduct the patriotic movement by relying on their internal force.

The policy for a change in line made clear the primary aim of the movement of Koreans in Japan. Considering that in the days of the DF the movement of Koreans in Japan was aimed at making Japan democratic or

overthrowing its government, it can be said that the policy for a change in the line to one proceeding from a *Juche* standpoint radically changed the aim of the movement.

Moreover, the policy for a change in the line made clear that the movement of Koreans in Japan was a movement contributing to the development of the homeland and the nation, not a movement subject to the Japanese revolution, and that our compatriots in Japan are not masters of the Japanese revolution but masters of the movement of Koreans in Japan. Accordingly, the movement of Koreans in Japan should not be led by any Japanese force but, in all events, be conducted under the leadership of the Government of the Republic.

This policy also enunciated an answer to the question of forces to be involved in the movement of Koreans in Japan. The policy reflected the need to smash the argument of the flunkeyists and national nihilists who maintained, in the days of the DF, that the movement of Koreans in Japan should be dissolved into the Japanese movement for democracy, as well as the need to make the movement of Koreans in Japan a movement for our compatriots themselves, relying on their internal force.

The great leader Marshal Kim Il Sung's policy for a change in the line was a *Juche* policy for the movement of Koreans in Japan advanced on the basis of the *Juche* idea and the *Juche* thought on the expatriate movement, as well as a valuable guideline which made it possible to get the movement of Koreans in Japan over a crisis and to advance along a straight road.

The great leader not only put forward the policy for a change in the line but also, in September 1954, explained in full a specific way for implementing it. He said that a new organization of overseas Koreans should be formed in order to put the policy for a change in the line into practice.

He also said that it should fight mainly for an improvement in the living conditions of the Koreans in Japan, for the defence of citizenship of the Republic, for the right to democratic national education and for the reunification of the motherland; he also emphasized that the movement should be guided in its activities by the Government of the Republic.

The great leader Marshal Kim Il Sung, on more than one occasion,

took governmental measures to implement the policy for a change in the line.

First of all, he saw to it that the Minister of Foreign Affairs issued a statement on two occasions.

On August 30, 1954 and February 25, 1955, the Minister of Foreign Affairs of the Republic made statements opposing the Japanese government's persecution of Koreans in Japan and clarifying the stand of the government of the Republic towards relations between our country and Japan. These statements clearly showed not only the unswerving and principled stand of the Government of the Republic towards Japan but also its viewpoint on the Koreans in Japan.

The statement of August 30 said:

“To protect the legal rights of overseas Koreans is the steadfast policy of the Government of the Democratic People's Republic of Korea. The Government of the Democratic People's Republic of Korea demands that the Japanese government recognize the legitimate rights of the Koreans in Japan as citizens of the Democratic People's Republic of Korea, guarantee their right to fight for the freedom, reunification and independence of their homeland against the Syngman Rhee, puppet clique and foreign aggressors, release at once any Koreans who have been forcibly moved and cease forcible deportation, guarantee the freedom of domicile and employment, security of life and property, the right to democratic national education and all other legitimate rights for the Koreans in Japan and return to them all property which has been illegally confiscated. At the same time, it demands that measures be taken so that such evil deeds may not be repeated in the future.”

Viewed in the light of the movement of Koreans in Japan, the statement of the Minister of Foreign Affairs was of great importance in encouraging the Koreans in Japan to promote their movement from the stand not of a “minority race in Japan” or a “piece of a race”, but from one of overseas citizens of the Republic, respecting the social system of Japan and not interfering in its internal affairs.

This suggested that some dishonest leading personnel in the DF were committing errors.

In their struggle to implement the policy for a change in the line, the

Koreans in Japan were encouraged by the appeal of the Central Committee of the Democratic National United Front (February 19, 1953), the congratulatory telegrams sent to the Fourth (November 11-13, 1953) and Fifth (November 8-10, 1954) Congresses of the DF and the "Appeal to the 'National Assembly', Political Parties and Social Organizations, Army and the Entire People of South Korea on Promoting Independent National Reunification" adopted at the Eighth Session of the First Supreme People's Assembly in October 1954.

The great leader not only took various measures through the Government of the Republic but also sent, in March 1953, printing types of the Korean alphabet to the newspaper "Haebang Sinmun", which had only recently begun publication again. He also saw that in April 1955 the Korean Central Broadcasting Station fixed a broadcasting hour devoted to Koreans in Japan.

Encouraged by the intelligent guidance and the favours of the great leader Marshal Kim Il Sung, the patriotic activists energetically strove to implement the policy for a change in the line.

First of all, they conducted vigorous political and propaganda work among our officials and compatriots and so prepared them ideologically for a change in the line of the movement.

They smashed the moves of dishonest cadres to make "Haebang Sinmun" an organ of the DF, and brought it strongly to support the policy for a change in the line. At the same time, in order to obtain and disseminate widely the newspapers, magazines and other publications of the Republic, they established the Kuwol Bookshop on April 1, 1954. It and the Hagu Bookshop, established May 5, 1949, reproduced "Kim Il Sung, Selected Works" and widely distributed various newspapers, magazines and books of the Republic, thus contributing to the struggle for implementation of the policy for a change in the line.

The most important thing in implementing this policy was to smash the moves of those who had fallen prey to flunkeyism and national nihilism.

After the new policy was advanced these elements said that their mistake was not a "mistake concerning the line" but a "tactical mistake", arguing for a "change in tactics" and "development of the situation" and

maintaining that “the method of struggle and organizational form of the movement of Koreans in Japan are different because the situation has developed.” This was aimed at concealing the criminal acts by which they had led the movement of Koreans in Japan astray, but they called the patriotic activists “liquidationists” or “narrow-minded nationalists”, and tried to isolate them from our compatriots.

In implementing the *Juche*-orientated policy for a change in the line, it was most important to smash the moves of those who had fallen prey to flunkeyism and national nihilism and thus put the movement of Koreans in Japan back on the right track.

The 19th Meeting of the Central Committee of the DF, held on March 11-12 1955, marked an important turning point in the struggle for implementing the new policy.

At the meeting a speech entitled “On a Change in the Movement of Koreans in Japan”<sup>\*</sup> was delivered in order to put into effect the policy for a change in the line of the movement of Koreans in Japan as put forward by the great leader.

<sup>\*</sup> The speech comprises “Preface, 1. The Character and Task of the Movement of Koreans in Japan, 2. Mistakes in the Past Movement, 3. The Keynote of Activity in the Future, 4. The Fighting Tasks in the Future, and 5. For the Unity of the Korean Nationals in Japan.” Dealing with a change in the line, the preface pointed out that “the change is not a simple change through which the method of struggle and organizational form are altered as the situation develops, but a change through which are corrected the shortcomings revealed in the last several years in the movement, which has not been governed by the law of social development.

In the main subjects, the great leader’s teaching by which the movement of Koreans in Japan should be guided was made clear, the past movement analysed according to this and it pointed out that the movement in the days of the DF had been led astray. Further in the main subjects it was indicated that the course to be followed by the movement of Koreans in Japan in the future was a course shown by the great leader, and it was stressed that by the change it meant not a “tactical change” to conform with the developing situation but a “change in the line.” In addition, eight tasks were set out as future fighting objectives. This speech appeared in the “*Haebang Sinmun*” dated the 19th of March, 1955, and was published by Hagu Bookshop under the title “On the Change in the Movement of Koreans in Japan” in book form in Korean and Japanese editions as the writings of Han Duk Su.



Throughout the meeting the patriotic activists made clear first that the movement of Koreans in Japan had gone a radically different way in the past, second that the change in the line was not a “tactical change” or a change conforming to the “developing situation” but a radical one to correct mistakes in the line, and third that the future job was to carry through the eight tasks, guided by the great leader’s instructions.

It was decided at the meeting to make a change in the line of the movement of Koreans in Japan according to the *Juche*-oriented policy of the great leader.

The moves of those who were afflicted with flunkeyism and national nihilism reached their height following this meeting.

They even committed such sordid acts as to fail to distribute “Haebang Sinmun” dated the 19th of March, 1955, which carried the speech, burning it instead.

The patriotic activists and our compatriots who wanted to be loyal to the great leader frankly and boldly admitted the mistakes made by the movement of Koreans in Japan in the days of the DF and energetically strove to effect a change in it.

The DF organizations at all levels, including the local headquarters, held meetings of standing and plenary committees and discussed measures for a change in the line.

In particular, the patriotic activists conducted a principled struggle against some leading personnel infected with flunkeyism and national nihilism and thus smashed their dirty designs through which they had tried to throw things into confusion by bringing out side issues and making it difficult to effect the change.

In this course the Preparatory Committee for the 6th Extraordinary Conference of the DF and the Preparatory Committee for the Formation of Chongryun were formed, comprising 55 representatives of all organizations, as well as a secretariat including 23 of these people. At the meeting of the Secretariat on May 5-6, agreement was reached concerning the course to be taken by the movement of Koreans in Japan in the future, its organizational form and other questions, and sub-committees were formed to work out the drafts for a declaration, programme, rules and policy. The plenary meeting of the preparatory committee adopted a draft

programme May 18 to be submitted to the Sixth Extraordinary Conference of the DF, convened on May 24, 1955. At the conference the mistakes committed in the days of the DF were criticized and it was decided to dissolve the organization pending the formation of a new one.

### SECTION 3. THE FORMATION OF CHONGRYUN

The inaugural meeting of Chongryun, an organization of a new type established according to the *Juche*-oriented policy for a change in the line advanced by the great leader Marshal Kim Il Sung, was held at the Asakusa Public Hall on May 25, 1955.

A portrait of the great leader Marshal Kim Il Sung, the sun of the nation, author of the idea on the *Juche*-oriented movement of overseas nationals and the benevolent father of the Koreans in Japan, was hung in the position of honour, in the meeting hall, while flags of the Democratic People's Republic of Korea were hoisted on both sides as if symbolizing the aspirations of the movement of Koreans in Japan. Banners were hung bearing the slogans "Long live the respected leader Marshal Kim Il Sung!", "Long live the glorious fatherland, the Democratic People's Republic of Korea!" and "Every effort for the peaceful reunification and independence of the fatherland and democratic national rights!"

The people attending the meeting that day were carried away with joy and emotion, shouting as they sobbed. "Long live the beloved leader Marshal Kim Il Sung!" and embracing one another.

The cheers that day were an expression of boundless respect and gratitude for the great leader Marshal Kim Il Sung, who had rescued our compatriots in Japan hovering between life and death and had led the movement of Koreans in Japan to victory, as well as to the resolution of loyalty.

The inaugural meeting of Chongryun was attended by 468 deputies (501 were called) and 600 observers.

At the first session an opening address was delivered and an executive body elected, while guests made congratulatory speeches and a report and

speeches were delivered on general policy.

At the second session various bills, messages and resolutions were reported and adopted and co-chairmen, inspection commissioners and members of the central committee were elected.

On the occasion of the inauguration of Chongryun, the meeting sent with due respect a letter to the great leader Marshal Kim Il Sung.

The meeting adopted the following “Declaration of Inauguration” and proclaimed the formation of Chongryun to the world.

“...For the ten years since liberation, our compatriots in Japan have made every effort to fulfil the tasks they have shouldered before the fatherland and rendered great services to patriotic undertakings. In the last few years, however, our movement has been diverted from the correct line.

“This has held back the patriotic undertakings of the Korean people, their unity and cohesion and cooperation with the broad sections of the Japanese people.

“In order to remedy the state of things and to be faithful to the duty we have assumed before the fatherland, we dissolve the Democratic Front for the Reunification of Korea in Japan and form Chongryun, in which the entire body of Korean compatriots in Japan are concentrated, on the basis of sound democratic forces that have waged an energetical struggle rallied around the DF.

“In the future we will more firmly unite our 600,000 compatriots in Japan around the Government of the DPRK, our glorious fatherland and the beloved leader Marshal Kim Il Sung, fighting relentlessly against the Korean aggression of the US imperialists and the traitorous Syngman Rhee clique to achieve the peaceful reunification and independence of our fatherland.

“We will strengthen the unity and cohesion of our 600,000 Korean compatriots in Japan, defend their democratic rights and democratic national education as citizens of the DPRK, maintain legitimate living rights and encourage the fine custom of co-operation among our compatriots in Japan.

“We solemnly declare that we will faithfully follow the diplomatic policy of our fatherland on peaceful coexistence, and further strengthen

internationalist friendship and solidarity with the Japanese people, thus contributing to normalizing relations between Korea and Japan and safeguarding world peace.”

The historic inaugural meeting of Chongryun was brought to successful conclusion, but matters did not proceed smoothly.

In the days of preparation leading up to the inaugural meeting, some people on different occasions raised needless arguments and created confusion. This became an important question not only in the course of the meeting but also in implementing the policy adopted at it.

They took up three topics. First, they censured Chongryun’s eight-point programme, complaining in particular about the article of the programme which specified the rallying of our compatriots in Japan around the Government of the DPRK. Second, they insisted on making Chongryun not an organization of overseas citizens of the Republic, but an all-Korean organization into which any Korean could be admitted. Third, they argued about the treatment of the leading personnel of the DF.

It was extremely important in the struggle to implement the *Juche*-oriented policy advanced by the great leader on a change in line to defeat their arguments.

First of all, the patriotic activists adopted a principled stand, regarding it as preserving the general orientation of Chongryun to abide by Article 1 of the programme. They defended the eight-point programme, regarding the opposition to rallying our compatriots around the Government of the Republic as not taking the movement of Koreans in Japan as a link in the chain of the struggle for realizing the *Chajusong* of the people in the homeland, and as an absurdity which ignored the bitter historical experience of the Koreans in Japan who had led a miserable life as stateless people. Moreover, with regard to the policy of the organization, they made clear that Chongryun would be guided by the instructions of the great leader, our homeland was the DPRK and Chongryun the one and only organization of overseas citizens of the Republic. At the same time, they dealt fairly with personnel affairs, distinguishing the prime movers from their duped followers and those who worked voluntarily from those who worked involuntarily.

The fight to form an organization of expatriates was conducted

in circumstances which were complicated internally and externally, and the fruition of the principled struggle against the erroneous view and viewpoint revealed in the movement of Koreans in Japan was the proclamation of the inauguration of Chongryun.

The formation of Chongryun has great significance in the history of the movement of Koreans in Japan and in the movement of overseas nationals.

The great leader Marshal Kim Il Sung said:

“May 25, 1955 is an unforgettable and historic day for our compatriots in Japan. With the formation of Chongryun on this day, a radical change was made in the destiny of our compatriots in Japan and the development of the movement of Koreans in Japan.”

The formation of Chongryun was of historic significance for the destiny of our Korean compatriots in Japan and the development of the movement of Koreans in Japan.

The inauguration of Chongryun brought a radical change in the work of our compatriots in Japan for realizing the *Chajusong* of our compatriots in Japan and in their own lives.

The liberation of the homeland enabled them to assume the position of nationals of a liberated nation, and with the foundation of the Republic, they became fully-fledged overseas citizens of a sovereign state. However, because their homeland was divided into north and south and they lived in Japan, their destiny could not be forged smoothly.

With the formation of Chongryun, our compatriots in Japan were able to jealously defend their great honour and national dignity as the overseas citizens of the Republic, and enjoy to the full a genuine and worthwhile life on the road of the noble struggle for their fatherland and people. Without the formation of Chongryun they would not have been able to bear the persecution and suppression and would have fallen prey to flunkayism and national nihilism without national dignity and pride, and have been assimilated or degraded to the political plaything of internal and external reactionaries.

The inauguration of Chongryun opened a road for our compatriots in Japan to lead life in an honourable way as Koreans with the spirit of the Korean nation, even in the capitalist foreign country.

Moreover, the formation of Chongryun enabled our compatriots in Japan to glorify their political lives.

Indeed, with the inauguration of Chongryun as momentum, conscious of being the masters of their own destiny, they came to be able to forge their own destiny.

The formation of Chongryun was an historic event which brought about a radical change not only in the life of our Korean compatriots but also in the development of the movement of Koreans in Japan.

The greatest significance it has in the development of the movement of Koreans in Japan is that the movement embraced *Juche* as its guideline for the first time.

The guiding idea and guiding ideal of the movement of Koreans in Japan and the organization which led it were of vital importance in all the work and life of our compatriots in Japan.

The inauguration of Chongryun meant the birth of an organization of Koreans in Japan which was aimed, for the first time in the movement of Koreans in Japan, at being guided steadily by the *Juche* idea and putting it into practice.

At the same time, it was of great importance in establishing a system of leadership over the movement.

The inauguration of Chongryun opened up the possibility for the movement of Koreans in Japan to develop into one serving the prosperity and development of the socialist fatherland and its reunification and independence, and into a movement for our compatriots themselves in Japan.

Furthermore, the building of an organization for the movement of Koreans in Japan was a great event which proclaimed the birth of an organization of a *Juche* type.

The inauguration of Chongryun meant the formation of an organization which was aimed, for the first time, at work guided and as required by *Juche*. As Chongryun was organized correctly reflecting the requirements and interests of our compatriots in Japan, its inauguration meant the formation of a genuine organization of Korean compatriots.

The greatest significance of the inauguration of Chongryun for the building of an organization for the movement of Koreans in Japan was

that it achieved unity in thought and purpose and organizational cohesion in the ranks.

With the formation of Chongryun the principle governing organizational activity came to be based on the principle of democratic centralism (Article 1, Chapter 1 of the Rules of Chongryun).

In addition, democracy was introduced in its activities and methods of work, which was conducted with emphasis on political work and work with people based on scientific theories and methods of guidance, and the tendency of extreme "Leftist" adventurism was overcome.

In this way, the formation of Chongryun made it possible for the movement of Koreans in Japan to develop confidently into a genuine patriotic movement of overseas Koreans under the banner of the *Juche* idea. It was an event of epochal significance in making the Koreans in Japan forge their destiny victoriously with the honour of being overseas citizens of the Republic.

It was also an event which was of significance in the historical development of overseas nationals of the world.

The formation of Chongryun meant not the formation of an organization by which a movement of overseas nationals is launched as a link in the chain of a revolutionary movement or labour movement in a host country, but the formation of an organization which establishes national identity and conducts the movement of overseas nationals as a national patriotic movement.

At the same time, the formation of Chongryun showed what sort of organization should be formed by those who live in their former suzerain country in order that they may defend their national dignity and lead life with pride.

The formation of Chongryun made a valuable contribution to developing and enriching the ideology and theory of the movement of overseas nationals. It had great significance in solving many questions concerning guiding ideas and guiding ideals of the movement, guidance over it, theory on the building of organizations of overseas nationals, relations with suzerain states and others.

Indeed, with the inauguration of Chongryun, our compatriots in Japan came to struggle energetically to apply the *Juche* idea to the

movement of Koreans in Japan and create an example as pioneers in the worldwide movement of overseas nationals.

The programme of the newly-formed Chongryun was a just programme for the movement of Koreans in Japan which clearly defined the goal and tasks of its struggle with the *Juche* idea as its guideline.

The Programme of Chongryun is as follows:

1. We rally all Korean nationals in Japan behind the Government of the Democratic People's Republic of Korea, and strengthen our relations and unity with our compatriots in the north and south of the homeland;

2. We devote ourselves to forcing the withdrawal of all foreign aggressors, headed by the US imperialists, who infringe on the sovereignty and territory of our fatherland and interfere in its internal affairs, and to isolating their stooges, the puppet clique, and achieving the peaceful reunification and independence of the fatherland;

3. We defend all democratic national rights and freedoms, including those of residence, occupation, property, speech, the press, assembly, association and religious belief;

4. We enforce democratic national education with Korean language and letters for the children of the Koreans in Japan, break down the slavish colonial ideas and old feudal customs which remain among adults and wipe out illiteracy, and strive to develop national culture;

5. We defend our honour as citizens of the Republic, oppose the forced internment and deportation of Korean nationals in Japan and strive to rescue their victims;

6. We strive for the freedom of economic and cultural exchange, and for communication and the normalization of diplomatic relations between the fatherland and Japan, and for the friendship and amity of the people in both countries;

7. We oppose aggressive military alliances and war, demand the prohibition of the manufacture and use, and complete abolition of, atomic weapons, H-bombs, germ weapons and all other weapons of mass destruction, and strive for world peace;

8. We strengthen all the more relations with the friendly nations who



respect mutual benefits and equality and with the peace-loving people of the world.

The great leader Marshal Kim Il Sung said:

“Our compatriots in Japan came to have a reliable organization which truly defends their interests and possesses a clear-cut fighting programme and scientific method of work.”

The eight articles of Chongryun, often called the 8-point programme, can be divided into four parts in view of its contents.

The first (Article 1 of the programme) makes mention of closely rallying the Koreans in Japan around the Workers' Party of Korea and the Government of the Republic, both of which are led by the beloved leader Marshal Kim Il Sung; the second (Article 2) of striving devotedly for the independent reunification of the fatherland against the US imperialists and their stooges; the third (Articles 3, 4 and 5) of fighting stubbornly to defend the citizenship of the Republic, the right to education and other democratic national rights; and the fourth (Articles 6, 7 and 8) of striving to strengthen friendship, amity and international solidarity with the Japanese people and other peoples of the world.

The first part is most important, as it clarifies the main objective of Chongryun. In other words, it indicates the centre around which Koreans should be rallied and the scope of those to be rallied, and the role to be played by Chongryun in the prosperity and development of our country and nation.

The declaration about rallying all the Koreans in Japan around the Government of the Republic is the clarification of the centre around which the Koreans in Japan should be gathered, and this means that our compatriots are not servile to the US imperialists and their stooges but advance under the leadership of the great leader, upholding the banner of *Juche*. It also suggests the scope of the Koreans in Japan to be rallied, implying that Chongryun should embrace all sections of the Korean population in Japan, except for a handful of vicious elements, and rally them closely around the Government of the Republic. Moreover, by making mention of strengthening relations and unity with our compatriots in the north and the south of the homeland, Article 1 of the programme makes clear the role to be played by Chongryun with due

regard for the reality of the division of fatherland and its attendant circumstances.

The second part deals with the fighting tasks through which Chongryun contributes its share to bringing about the reunification of the fatherland, the supreme task of the Korean nation, including its overseas Korean nationals.

Here, by making mention of fighting to make the US imperialists withdraw from south Korea and overthrow their stooges, it is stressed that Chongryun should wage the struggle to hasten the independent reunification of the fatherland according to the circumstances of the situation. Moreover, it is suggested that because the movement of Koreans in Japan is, in essence, a mass movement of our compatriots for achieving national reunification, Chongryun makes everything serve bringing the day of national reunification nearer and does its best to do so.

In the third part the fighting task is set of defending the democratic national rights and interests of Koreans in Japan in the face of every manner of national discrimination and persecution by internal and external enemies. This can be said to reflect the vital interests and demands of our compatriots.

Article 3 of the programme sets Chongryun the task of fighting to guarantee all the democratic national rights and interests and freedoms of our compatriots, while Article 4 states that Chongryun should give democratic national education to the children of our compatriots and enhance their cultural levels. In Article 5, it is expounded that our compatriots oppose the vicious hostile policy and moves for national division of its internal and external enemies, living and working as citizens of the DPRK, their genuine fatherland, which represents the will of the Korean people.

Once the tasks set in the third part have been carried out, our compatriots will have a high degree of consciousness of national independence and pride, and the fulfilment of their patriotic tasks, including that of national reunification, will be firmly guaranteed.

The fourth part makes clear that, in accordance with the foreign policy of the Republic, Chongryun should contribute to national development and the cause of making the world independent, adapting its

activities to the circumstances of the time.

Article 6 points out, first of all, that Chongryun should strive for the normalization of relations between the Republic and Japan and for friendship and amity with the Japanese people. In Article 7 it is specified that Chongryun should oppose aggressive military alliance and war, demand the prohibition of the manufacture and use of all weapons of mass destruction and their abolition and strive for world peace. Article 8 makes clear that Chongryun should strive to strengthen relations with the people of friendly countries which respect mutual benefits and equality, and with the peace-loving people of the world.

It is one of the main tasks of Chongryun to fight to strengthen international solidarity with peoples of all countries in the world including Japan. This will contribute to obtaining greater international support for the Korean revolution and the movement of Koreans in Japan, and to making the world independent.

In any social movement it is necessary to work out a proper programme, a document which crystallizes its struggle goal and tasks. The programme of Chongryun is a fighting programme which was drawn up with the great *Juche* idea of the respected leader Marshal Kim Il Sung as a guideline, and it clearly showed our compatriots in Japan a correct struggle goal and tasks and made it possible for them to join the struggle to fulfil their patriotic tasks. The programme of Chongryun served as a political weapon in overcoming flunkeyism, national nihilism and sectarianism in the movement of Koreans in Japan and in guaranteeing the unity of all the members of Chongryun. \*

\* The present programme of Chongryun is a partial revision of the programme adopted at its inaugural meeting. Because of the overthrow of Syngman Rhee at the time of the April 19 uprising of the south Korean people in 1960, Article 2 of the programme was amended at the Seventh Plenary Meeting of Chongryun.

It can be said that the character of Chongryun is embodied in its inaugural declaration, programme and rules.

The great leader Marshal Kim Il Sung said:

“Chongryun is the mass organization of Korean citizens in Japan. It is not an administrative organ or administrative organization but an

ideological and civic organization of Koreans in Japan.”

Chongryun is the overseas civic organization of the DPRK which embraces the immortal *Juche* idea authored by the great leader Marshal Kim Il Sung as its one and only guideline. Chongryun is a new organization of overseas nationals which takes the immortal *Juche* idea as its immutable guiding idea and solves all problems concerning its struggle goal and tasks, and the scope and method of its activity, as required by the *Juche* idea.

At the same time, Chongryun is neither a vanguard party organization of the working class nor a pan-Korean organization, a general coalition of nationals, but an organization of a united-front type. Its united-front character finds expression in its embracing of the broad masses of Koreans in Japan who defend their homeland and desire national reunification, irrespective of class, social stratum, ideology, political view, occupation or property, and in the fact that organizations for different sections of people are represented in it.

Chongryun is an organization which fights in defence of the democratic national rights and interests of Koreans in Japan and a political organization which gives them political and ideological education. Chongryun is an organization of Korean nationals which opposes national contempt and repression and persecution by internal and external enemies and fights to defend citizenship, the right to education and other democratic national rights for our compatriots.

However, Chongryun is not an administrative institution or an organization which moves people by issuing directives or orders, but rather a political organization which works, giving prime consideration to the political and ideological education of our compatriots; it rouses them to fulfil their patriotic tasks by means of political work, work with people.

As can be seen from the fact that Articles 6, 7 and 8 of the programme indicate the orientation of activity in the sphere of foreign affairs and the tasks for the purpose, Chongryun is a peace-loving organization. Chongryun is not a “dangerous organization” nor a “violent organization”, as its internal and external enemies call it. Chongryun, as an organization of overseas citizens of the Republic, affirms that it will not

interfere in the internal affairs of Japan and will respect Japanese law. In addition, it conducts its activities legally.

Indeed, Chongryun is a reliable organization of overseas Koreans which conducts the national and patriotic movement in Japan under the conditions of the fatherland's division into north and south.

## CHAPTER 2. THE DEVELOPMENT OF THE MOVEMENT OF KOREANS IN JAPAN

After the formation of Chongryun, the movement of Koreans in Japan developed to a new stage.

The great leader Marshal Kim Il Sung said:

“Truly, Chongryun’s history of thirty years is a history of loyalty and a history of patriotism in which it has been boundlessly faithful to our Party and fatherland, and a history of creation and a glorious history in which it has victoriously opened up the road for the original movement of overseas nationals by brilliantly applying the *Juche* idea.”

Since its inauguration, Chongryun has overcome every manner of trial and difficulty and triumphantly opened up the way for the movement of Koreans in Japan with the *Juche*-oriented idea on the movement of overseas nationals.

In this chapter I would like to divide the thirty-year history of Chongryun since its inauguration into seven periods according to the situation in our homeland and the specific features of the development of the movement of Koreans in Japan, and to give a general account of the distinct campaign which was launched in each period and its achievements.

### SECTION 1. THE MOVEMENT IN ITS INITIAL PERIOD (May 1955-End of 1959)

In this period Chongryun established its organizational foothold and organized and waged the struggle to implement the *Juche* line of the movement of Koreans in Japan, thus forming the groundwork for bringing the patriotic movement to a new stage.

## **1. Formation and Strengthening of the Institutions and Organizations of Chongryun at All Levels**

It is difficult to bring about a change in a movement and declare the inauguration of a new organization, but it is no less difficult to build and strengthen a fledgling organization according to a new line.

In the early days after its inauguration, Chongryun gave first consideration to establishing its organizational force, namely, its institutions and organizations at all levels. In this stage Chongryun built up new organizations in order to acquire the look of a genuine organization of overseas citizens representing the will and interests of the Koreans in Japan.

This was undertaken in a complicated situation. In those days the US imperialists were intent on moves to provoke a new war against the Republic, and the south Korean puppet clique was bent on reaching an agreement with the Japanese authorities in the traitorous “south Korea-Japan talks”. The Japanese authorities regarded the fledgling Chongryun as a thorn in their flesh and manoeuvred to repress and destroy it. To give an example, at the meeting in February 1958 of the Standing Committee on Budget in the Diet of Japan, the Japanese authorities officially stated that Chongryun was an “organization to be governed by the Anti-Subversive Activities Act” (Proceedings of the 28th Meeting of the Standing Committee on Budget of the House of Representatives, No. 11). In addition, even after the inauguration of Chongryun, flunkeyists and national nihilists were intent on both overt and covert sectarian moves.

It was essential for the fledgling Chongryun to build up and strengthen its organizational basis as quickly as possible.

The great leader Marshal Kim Il Sung received the home-visiting group of Koreans in Japan in celebration of the 10th anniversary of the August 15 liberation and gave it instructions, thus leading and encouraging our officials and compatriots in their struggle to establish the organizational groundwork along a new track.\*

\* At its inaugural meeting Chongryun decided to form a 50-strong home-visiting group of Koreans from Japan to celebrate the 10th anniversary of the August 15

liberation and dispatch it to the homeland. In the homeland Radio Pyongyang gave a report about the prospective visit of the group on June 29 and an invitation was extended. Because the Japanese authorities schemed to obstruct their re-entry, only four members were able, with great difficulty, to start out on August 26. The home-visiting group arrived at Pyongyang on September 6 via Guangzhou, China.

On September 29, 1955, the great leader received the members of the group, which was visiting the homeland for the first time after the inauguration of Chongryun, and expounded the questions which furnished a guiding principle in strengthening Chongryun and carrying on the patriotic movement.

The great leader said that it was natural for our compatriots in Japan to fight for their fatherland, and stressed that although they lived in a foreign country, they should not try to conduct the revolution of that country but fight by all means for the reunification and independence of the homeland. He taught them that if Chongryun would contribute to the prosperity of the fatherland, it was particularly important to strengthen national unity and that it should caution itself against a “Leftist” inclination in its activity, smash the moves of the sectarian-flunkeyists who were intent on leading the movement of Koreans in Japan away from the *Juche* line, and should in no circumstances make “Leftist” deviations in the patriotic movement. Because the majority of our compatriots in Japan came from south Korea, he added, the struggle for national reunification should be waged energetically. He also gave detailed instructions concerning the national education of our compatriots in Japan and their return to the homeland.

The instructions of the great leader served as an inspiration, positively showing the validity of the formation of Chongryun and as a highly important compass guiding the struggle of our officials and compatriots for defending and implementing the *Juche* line of the movement of Koreans in Japan.

The work of Chongryun to establish its organizational groundwork was promoted by organizing local headquarters, chapters and branches and other institutions at all levels, and by bringing about a change in the line of the various newly-formed organizations and business ventures.

The work started in June, 1955, amid great enthusiasm and after



thorough preparations. In order to form organizations which genuinely represented their will, the Koreans in Japan congratulated their inaugural meetings, and in the course of preparing to form these groups raised operational funds and persuaded the broad masses of our compatriots to join them. There were, however, some dishonest people who obstructed the communication of the new line of Chongryun, showing no zeal for forming various organizations or failing to implement the new line, circulating the word that Chongryun was no different from the DF. The fight to set up organizations at all levels was a serious struggle to set right the old, erroneous line and rectify the mistakes of some wicked people, and a struggle to adopt a correct policy and form new organizations on the basis of the *Juche* line of the movement of Koreans in Japan.

In particular, in hearty response to the great leader's instructions given to the home-visiting group of Koreans from Japan in celebration of the 10th anniversary of the August 15 liberation, Chongryun held meetings of activists in the Kanto, Kinki and Tokai regions in October and November 1955 to firmly abide by the *Juche* line of the movement of Koreans in Japan and overcome the deviations revealed in the forming of some organizations.

In the year leading to the Second Congress (May 28, 1956), local headquarters were set up in the metropolis and in 44 prefectures throughout Japan, excepting only Kagoshima.

Under them were established 403 chapters and 1,500 branches, these latter being formed, in those districts where there had formerly been no organizations of Chongryun.

In this way, the work of forming organizations of Chongryun at all levels was carried out in a very short span of time. This was a convincing demonstration of the validity and vitality of the *Juche*-orientated policy for a change in the line, and the realization of the will and demands of Koreans in Japan.

Chongryun vigorously promoted the work of bringing under its umbrella the organizations which had been formed by various sections of the people in line with the *Juche*-oriented policy of the movement.

In order to unite broad sections of the Korean youth, the Korean

Democratic Patriotic Youth League in Japan (DPY), which had been under the control of the DF, was dissolved and the Korean Youth League in Japan (KY) formed on August 1, 1955. From this time the movement of Korean young people in Japan set out on the road to further development, guided by the great *Juche* idea, and the Korean young people in Japan went all out in the struggle for their fatherland and nation as fully-fledged overseas youth of a sovereign country.

To band together the broad sections of Korean women, Chongryun promoted the work of changing the Korean Democratic Women's Union in Japan (WU, inaugurated October 12, 1947) into an overseas women's organization of the Republic. The WU held its 7th Congress on September 22-23, and carried out a change in its line by revising its programme and rules according to the *Juche*-oriented policy. Its abbreviation, too, was changed from WU to WOU (in this book it is abbreviated to the women's union). From this time on the women's union grew into a genuine overseas women's union of the Republic, fighting for the prosperity of the homeland, a patriotic force which played a major and creditable part in the movement of Koreans in Japan.

The PTA Federation of Korean Schools and the Korean Educationalists Union in Japan (abbreviated to EU and formed August 28, 1947) held a joint meeting on July 2-3, and reformed the PTA into the Korean Educational Association and the EU into the Korean Teachers' Union in Japan (TU).

The Federation of Korean Cultural Organizations in Japan (FCO), an organization of Korean writers and artists in Japan, was reorganized into the Council of Korean Cultural Organizations in Japan (CCO) in September 1955 and the CCO subsequently organized the Korean Writers and Artists Union in Japan (WAU), founded June 7, 1959.

As for the organization of Korean scientists in Japan, the Korean Social Scientists Association in Japan was formed on December 11, 1955, and on June 28, 1959 developed into the Korean Scientists Association in Japan (SA), which embraced not only the organization of social scientists but also such existing scientific organizations as those embracing the natural sciences, medicine and pharmacy. \*

\* In line with the requirements of the developing movement, the Korean Medical Association in Japan was formed on August 21, 1977, separate from the SA, which itself divided into the Korean Social Scientists Association in Japan (SA) and the Korean Scientific and Technological Association in Japan (STA) on July 14, 1985.

The Korean Students Union (SU, inaugurated September 14, 1945) was reformed into the Union of Korean Students Studying in Japan on June 19, 1955, and the Korean Buddhists Federation in Japan (BF, inaugurated on August 1, 1948) came under Chongryun on May 25, 1955 with the resolve to carry out its mission as an overseas organization of Buddhists. In addition, the Korean Press and Publishers Association in Japan, the Korean Athletic Association in Japan, the Association of Korean Volunteers for Reunification in Japan and many other organizations affiliated themselves to Chongryun.

As has been seen, the patriotic organizations of Korean nationals in Japan gave active support to the *Juche* line of the movement of Koreans in Japan and amended their programmes and rules to conform with those of Chongryun. They also changed their organizational structure and methods of activity and came to work under the control of Chongryun.

Unlike other organizations, the participation of the Korean Traders and Industrialists Federation in Japan (TIF, inaugurated February 26, 1946) in Chongryun presented difficulties, due to the aftereffects of the days of the DF and the fact that in the early days after the inauguration of Chongryun some people manoeuvred to reject its leadership arguing “separatism of the economy from politics” and “neutrality” with the claim that “traders and industrialists should concentrate on business, while Chongryun does political work”. After its formation Chongryun worked meticulously with commercial and industrial organizations, as well as with traders and industrialists, thus ensuring that they had a correct view and viewpoint on the Republic and on Chongryun. As a result, at its 13th Regular Meeting (June 15-16, 1959), the Korean Traders and Industrialists Federation in Japan decided to join Chongryun, its participation marking an epochal turn in carrying out the movement of

traders and industrialists along a new line and making it possible for the commercial and industrial organizations to carry out the mission of a genuine organization defending the rights and interests of Korean traders and industrialists in Japan.

In this way, Chongryun became a powerful mass organization made up of activists among all domains and all sections of our compatriots, including youth and students, women, merchants and industrialists, educationists, scientists, artists, economic personnel, athletes, religionists and others. This demonstrated the validity of Chongryun's policy of building a new organization which embodied the *Juche* line of the movement of Koreans in Japan.

The settlement of the question of cadres presented itself as a pressing matter in firmly establishing the organizational foothold of Chongryun. In the early days after its inauguration, Chongryun was very short of qualified officials who could move the organizations and lead the masses of our compatriots. In these conditions it trained officials through permanent institutions aimed at educating and re-educating cadres, while arming them politically and training them through practical activities. Chongryun founded the Central Institute on August 16, 1955 and, following this, established local institutes in the Kanto, Kinki and Kyushu regions.

The Korea Hall, which houses the central headquarters, the centre of activity for Chongryun, and many affiliated organizations, was completed August 25, 1956 in Shinanomachi Street, Shinjuku Ward, Tokyo.

In this way Chongryun came to acquire, through the energetic activities of its officials and of our compatriots, the appearance of a mass organization which would be able to implement the *Juche* line of the movement of Koreans in Japan.

## **2. The Work to Achieve Unity within the Chongryun Organization**

The struggle to implement the *Juche* line on the movement of Koreans in Japan had to be accompanied by a serious struggle to frustrate the overt and covert moves of some people to oppose the line, and to achieve unity within the organization.

After the inauguration of Chongryun, instead of exerting themselves

to rectify the mistakes they had committed in the past these people slandered the new Chongryun line and tried to form a non-organizational group and assume the leadership of Chongryun, giving private consideration to the fact that they were also active in the days of the DF.

They became more unscrupulous in their maneuverings on the eve of the Second Congress of Chongryun held in May, 1956.

At the 8th Plenum of the Central Committee of Chongryun (March 1957), erroneous ideological trends which hindered the unity of the organization were censured, and it was stressed that the Chongryun programme served as a yardstick for the unity of thinking, purpose and action of the organization's ranks, and the question of achieving the unity of the ranks was discussed. At this meeting measures were taken so that, despite their serious mistakes, some people were given the opportunity to reflect deeply on them and work for the patriotic movement. Nevertheless, instead of reflecting on their crimes, they committed sectarian acts.

The 11th Plenum of the Central Committee of Chongryun (October 1957) provided the opportunity to smash their moves.

The meeting reaffirmed unity based on the programme of Chongryun, and stressed that the discipline of democratic centralism should be further strengthened so as to achieve the unity of action of officials. In connection with this it took the measure of changing the system of co-chairmen of the Central Committee of Chongryun into the system of chief chairman. This was a clarification of the organizational centre of Chongryun which made it possible to realize the unified guidance of the great leader in the work of the organization. In addition, the meeting changed the system of co-chairmen of the local headquarters of Chongryun into a system of one chairman, thus making it possible to adopt a system of individual responsibility in the work of Chongryun and establish an organizational structure extending from the centre down to the branches.

The 4th Congress (May 27-29, 1958) reviewed the work of strengthening organizational unity and, in order to increase its depth and scope, took measures to strengthen the ideological education and struggle to crush moves of certain people and their ideological

remnants. The meeting developed the co-chairman system into a system of chairman and vice-chairman. \*

\*Article 20 of the Rules of Chongryun, which was applicable at the time of its 3rd Congress, reads: "The Central Standing Committee is made up of co-chairmen, a secretary-general and members of the standing committee, who promote and conduct the activities of Chongryun according to the decisions of the Congress and the Central Committee." At the 4th Congress the wording "co-chairmen, a secretary-general and members of the standing committee" was altered to "a chairman, vice-chairmen and members of the Standing Committee" in Article 19 of the revised Rules.

After the 4th Congress, the struggle to smash the moves of some people and eliminate their evil remnants was further intensified.

In particular, Chongryun launched a dynamic drive among its officials to study the works of the great leader and the "Shorthand Report of the History of Struggle of the Workers' Party of Korea". This drive was of great importance in giving a deep understanding of the historical roots of the *Juche* line on the movement of Koreans in Japan and their mission with which they were charged, helping the officials to follow the line faithfully. Having studied the chequered and glorious history of the Workers' Party of Korea, they came to understand from an ideological, theoretical and practical point of view the poison of sectarianism and the importance of establishing the Party's ideological system in the Korean revolution, and to wage a relentless ideological struggle against all kinds of unhealthy tendencies that sought to take the movement away from the *Juche* line.

Through the thoroughgoing ideological and practical struggle, sectarian leanings were generally overcome and new advances made in all domains of patriotic work. As a result, the 5th Congress (June 10-12, 1959) was a meeting that fully demonstrated at home and abroad the unity and cohesion of the Chongryun organization which had been achieved in the acute struggle to defend its *Juche* line and policy.

### **3. The Establishment of the System of Democratic National Education**

Chongryun made efforts to develop national education, which was

urgently desired by the Koreans in Japan and was one of the important questions affecting the future development of their movement. In the early days after the formation of Chongryun, national education was conducted to clear away the remnants of that conducted in the days of the DF, and to develop from it.

In the days of formation, the work of national education was beset with difficulty. Many schools remained closed by the Japanese authorities, while those in operation were suffering from difficulties in operation and a shortage of school buildings and facilities. As of March 1955, independent schools numbered no more than 71 and the number of schoolchildren just over 17,000 (added to this, there were 20 “public branch schools” and 60 “national classes”).

The work of national education, which was exposed to great danger due to the policy of repression and closure pursued by the Japanese authorities, their assimilation policy and the moves of flunkeyists and national nihilists, embarked on a new road thanks to the inauguration of Chongryun.

At its inaugural meeting Chongryun made clear its policy on developing national education.

Article 4 of its programme pointed out that the conducting of democratic national education was one of its main tasks. The report to the inaugural meeting also clarified the Chongryun educational policy under the separate title “Let Us Strengthen and Develop Democratic National Education.” \*

\*Included in the policy are: 1. educating and training all children to be faithful sons and daughters of the Republic; 2. improving the quality of education; 3. strengthening school education; 4. strengthening the education and training of women and young people; 5. establishing the administration of education; 6. strengthening the work of operating schools and taking measures to enable students to continue their studies at a higher level.

As has been mentioned, at its inaugural meeting Chongryun made clear its policy of educating and training Korean children in Japan to be the genuine sons and daughters of the Republic and closely rallying all Korean citizens in Japan and their children around the Government of the

Republic led by the great leader. At the same time, it took measures to reorganize and strengthen democratic national education, conduct it in the mother tongue and jealously defend the right to it, and train on its own the native cadres required by the movement of Koreans in Japan.

The national education conducted immediately after the formation of Chongryun was characterised by the restoration of independence and the establishment of *Juche* within it.

Chongryun made great efforts to build up a system of education administration so as to firmly establish *Juche* in national education, to strengthen education in the mother tongue and improve its quality as well as to train schoolchildren as workers for the patriotic cause as embodiments of national traits and as loyal citizens of the Republic.

Chongryun set up educational departments at its central and local headquarters so that they might give unified guidance to national education. In May of 1957 it instituted a school-inspection system to strengthen guidance over and assistance to school education, established curricula, student rules and documentary forms for schools at all levels in the context of the situation in Japan, after consideration of the educational regulations of the Republic, and made efforts for educating schoolchildren in the mother tongue and in socialist patriotism.

It strengthened the work of compiling textbooks suited to the content of the education. In April 1956, a new school year, 82,317 textbooks under 70 titles were published.

At the same time, in order to improve the qualifications of the teachers, Chongryun saw to it that they studied intensively the educational policy and experience of the Republic and its teaching materials. To ensure that the teachers took pride in their work, the “Ten-Year Pedagogy Prize” was instituted in October 1956 and measures taken for the training of teachers.

The favour the great leader Marshal Kim Il Sung showed in sending educational aid funds and stipends was of enormous significance in the development of the national education of Chongryun.

In September 1955, when he met the home-visiting group of Koreans from Japan in celebration of the 10th anniversary of the August 15 liberation, the great leader gave instructions that funds should be sent



from the homeland for the development of democratic national education for our compatriots in Japan, and that students wishing to enter schools in the homeland should be allowed to do so.

In October 1955, at the reception of the 2nd delegation of Diet members of Japan, who were making a friendship visit to the Republic, the great leader asked them to make efforts to encourage the Japanese government to accept the educational aid funds and stipends sent by the Republic to our compatriots in Japan.

An item "Educational Aid Funds and Stipends for the Children of Our Compatriots in Japan" was introduced in the state budget of the DPRK, an expenditure which had no precedent in any other country. This was an expression of the great leader's deep concern, and when at the end of January 1957 he was told at the Cabinet meeting held to discuss the state budget for that year that because of national financial difficulties the educational aid funds and stipends could not be included in the state budget and should instead be inserted in a temporary foreign currency plan, he replied to this effect:

"No. They must be sent. They should be sent at once. We should send money to our compatriots who are undergoing hardships in a foreign land so that they can send their children for schooling, even if this means that we are unable to build one or two factories. It is our national duty."

Chongryun and our compatriots in Japan demanded that the Japanese authorities permit them to receive educational aid funds and stipends. As a result, the Koreans in Japan received the enormous sum of 121,099,086 Japanese *yen* on April 8, 1957, the first instalment of educational aid funds and stipends which as of April 1986, totaled 37,670,820,000 *yen*, remitted on 100 occasions.

Having so unexpectedly been given the great favours of the homeland, the Koreans in Japan were in ecstasy embracing one another, many shedding tears of delight. The educational aid funds and stipends were a lifespring revising national education, which had been beset with difficulties due to shortage of money and served as a decisive factor forcefully inspiring our compatriots in Japan to join the patriotic activities of Chongryun, feeling honoured and proud as overseas citizens of the Republic.

The educational aid funds and stipends lightened the burden of educational expenses imposed on the Koreans in Japan, and were allotted to provide scholarships for indigent Korean students at Choson University or Japanese universities, to those at primary, middle and high schools who were unable to pay their own way through schools as a bounty for school attendance, and to Korean scientists as research subsidies (there is no obligation to repay them).

In those days Chongryun also conducted vigorous activities to restore the identity of our national education, rehabilitate our schools and strengthen the material basis of education.

By arousing the enthusiasm of our compatriots, Chongryun set up autonomous schools in the region of Kyushu and in Yamaguchi Prefecture, and established 18 primary schools, 16 middle schools and two high schools in the first five years after its inauguration.

In order to increase enrolment at the autonomous schools, at the 15th Plenum of its Central Committee (October 8-10, 1958) Chongryun proposed and subsequently vigorously launched a campaign for increasing it by 30 per cent, thus increasing enrolment by 4,689 in the new school year of 1959. As a result, the number of pupils at the autonomous schools alone increased to more than 23,000, not including the 9,600 enrolled in part-time educational centres (Korean classes and night schools).

The new development of the patriotic movement and national education of Koreans in Japan demanded the urgent establishment of an institute of higher education.

With an education system for the children of the Koreans in Japan extending to high school, the establishment of an institute of higher education was indispensable for the development of national education. At the same time, the movement of Koreans in Japan, which had begun to develop along the correct line, required trained cadres to promote it. In particular, with the establishment of a system of national education and an increase in the number of educational institutes, the training of teachers for schools at all levels had become an urgent problem that had to be solved immediately.

Chongryun made the establishment of institutes of higher education its policy at its inaugural meeting and formed a committee to build

Choson University at the end of October 1955. The work of founding the university was beset with many difficulties. Those afflicted with flunkeyism and national nihilism argued that “the university is useless” and that its founding was “still premature”, and they obstructed its establishment. But Chongryun broke through the bottlenecks and overcame the difficulties through consistent effort. Choson University, the only university of Koreans and the highest institute of democratic national education in Japan, was founded at last on April 10, 1956.

With the founding of Choson University, Chongryun had established a well-regulated system of democratic national education, ranging from kindergarten to university, and realized the urgent desire of Koreans in Japan to give their children higher education. Added to this, it was able constantly to train, on its own, teachers for schools at all levels and qualified native cadres who would take on patriotic work in all domains. Internationally, the foundation of Choson University was an historical event scarcely to be found in the history of the education of overseas nationals.

To improve the operation of the university, Chongryun in 1958 took the measure of altering the length of study to four years. At the same time, it frustrated the vicious moves of some people who opposed the building of the university, even going so far as to organize an “anti-university construction union”, and dynamically pushed forward the work of erecting a new university building. On June 13, 1959 a modern 4-story building was put up at Kodaira, Tokyo, marking a turning-point in the development of the university.

#### **4. Realization of Repatriation to the Socialist Homeland**

The campaign of repatriation to the socialist homeland promoted in the latter half of the 1950s was originated and developed in the course of implementing a new patriotic line for Chongryun. Arguing that the repatriation campaign “weakens the struggle against three evil practices”, those who had fallen prey to flunkeyism and national nihilism stubbornly opposed the proposed repatriation campaign in the context of the line of the movement.

The question of the repatriation of Koreans from Japan was not a

question of overseas citizens of a country simply returning to their homeland, but one of eliminating the humiliation and misfortune which had been brought down on the Korean people by the Japanese militarists, and it was an important question of the Koreans in Japan exercising their legitimate rights as overseas citizens of a sovereign state. Moreover, the news of construction in the daily-prospering homeland, Japan's deteriorating economy and the worsening living conditions of the Koreans in Japan filled them with an eager desire to return to their socialist homeland and lead a free and happy life.

One opportunity for bringing about the repatriation campaign was the gathering for telling stories from the homeland (August 1958) at the Nakatome branch of the Kawasaki Chapter in Kanagawa Prefecture, at which our compatriots resolved to return collectively to their socialist homeland and sent a letter to the great leader Marshal Kim Il Sung expressing their ardent wish.

Following this, at the August 13 meeting in Tokyo of Koreans in Japan in celebration of the 13th anniversary of the August 15 liberation and at other gatherings throughout Japan, our compatriots adopted a letter pregnant with their desire for repatriation and sent it to the great leader Marshal Kim Il Sung with due respect.

The great leader gave consideration to the desire of our compatriots in Japan for repatriation. At the September 8, 1958 celebration marking the 10th anniversary of the founding of the Republic, he warmly welcomed the repatriation of the Korean citizens in Japan and clarified the Republic's stand on it:

"Our compatriots in Japan, who are deprived of all their rights and suffer discrimination in that country and hardships in life, have recently expressed their desire to return to the Democratic People's Republic of Korea.

"Our people warmly welcome our compatriots who, having lost their livelihood in Japan, want to return to their homeland.

"...The Government of the Republic will provide our compatriots in Japan with all facilities to start a new life after their return to their homeland. We regard this as our national duty."

The speech of the great leader brought about a vigorous campaign to

achieve the repatriation of Koreans from Japan.

On September 16, 1958, the Government of the Republic expressed once again, through a statement by its Foreign Minister, its readiness to accept, at any time, our compatriots from Japan who wanted to return to their homeland, and to assume full responsibility for guaranteeing their livelihood. On October 16 it declared that it would pay all travelling expenses and provide the ships needed for the home-coming of our compatriots from Japan, make all travel arrangements and guarantee them a stable life and occupation after their return. Thus it took successive measures to achieve the repatriation of Korean citizens from Japan to their homeland. These measures were an inspiration to the rapid development of the repatriation campaign.

The struggle for the repatriation of Korean citizens from Japan can be divided into three stages.

The first stage covered the period from August 11, 1958 to February 13, 1959, extending from the start of the repatriation campaign to the time of "cabinet consent". The distinctive feature of the campaign in this period was, in the main, that Chongryun made the Japanese government approve the return of Korean citizens from Japan to the Republic. Of special significance was the 15th Enlarged Plenum of the Central Committee of Chongryun, which was held in the days when rallies calling for repatriation were held repeatedly throughout Japan and the enthusiasm of the Koreans in Japan for repatriation was mounting daily. At this meeting the subject "For Realizing the Repatriation of Our Compatriots from Japan" was discussed as a special agenda item, the importance of the repatriation movement pointed out, those matters which would require the attention of the Japanese authorities decided, the direction in which efforts should be concentrated to promote the campaign established and a specific action policy worked out.

After the meeting a campaign to demand repatriation was launched in various places as an all-organization and all-compatriot campaign.

On October 30, which was set as the "day for demanding repatriation", united action was taken throughout Japan, and more than 73,000 Korean nationals held a "meeting to demand the repatriation of Koreans from Japan" in 586 places, demanding immediate and unconditional

repatriation, port entry to a repatriation ship and a guarantee of all rights up to the time of embarkation. The claim was lodged before the Japanese authorities and local self-governing bodies. January 30 of the following year was set as the day of nationwide united action and on that day a violent struggle took place.

Chongryun established repatriation committees at central and local headquarters and promoted the repatriation campaign.

The Koreans in Japan received warm support from the Japanese people by stepping up work with them by various methods, and conducted an energetic “petition for repatriation” from November 1, 1958 to the end of January, 1959.

In the course of this the number of Japanese people who supported our compatriots increased rapidly in a short period of time; on November 17 more than 90 representatives of various political parties and social organizations and people of various strata got together and formed the Co-operative Association for the Repatriation of Koreans from Japan.

Further, 287 local assemblies and 40 conferences of governors, mayors, and towns and village chiefs, including the assemblies of 55 prefectures, adopted supra-party resolutions in support of the repatriation of Koreans from Japan, demanding that the Japanese authorities take immediate measures. In a short period of time after the start of the repatriation campaign they adopted such resolutions twice.

Japanese newspapers, radio and television, magazines and other mass media widely reported the matter of the repatriation regarding it as a question of humanitarianism and fundamental human rights. The campaign gathered momentum and evoked a major international response.

Faced with claims for repatriation which had mounted on an unprecedented scale at home and abroad, the Japanese authorities could no longer stick to their opposing stance. On February 13, 1959, they were obliged to give “Cabinet consent”, which meant a decision approving the return of Koreans from Japan to the Republic.

The second stage of the campaign, which lasted from February 14, 1959 to August 13, covered the period from the “Cabinet consent” to the time of the conclusion of an agreement on repatriation between the Red Cross organizations of Korea and Japan. The campaign in this period was

characterized by practical measures, proceeding from a humanitarian standpoints, to realize repatriation as quickly as possible, conclude an agreement on the procedure for repatriation and fight to bring it to reality.

After “Cabinet consent”, the Japanese authorities employed delaying tactics in attempting to make Korean citizens in Japan their tool for reopening the “south Korea-Japan talks”. After the “Cabinet consent” was reported, the south Korean puppet clique held a large-scale mass meeting in south Korea in “opposition to repatriation to the north”, clamouring “Don’t send our compatriots to the Communist-bloc country”. It also menaced the repatriation campaign by going so far as taking such state measures as suspending the “south Korea-Japan talks”, keeping a close watch on the “Rhee lines” and prohibitions of the repatriation of detained Japanese fishermen.

In this new stage of the repatriation campaign, Chongryun resourcefully set its goal and organized and mobilized the masses. First of all, in view of the fact that the Japanese side insisting on drawing in the International Red Cross Committee for tripartite talks, Chongryun carried on the campaign, setting the goal at making the Japanese authorities comply with the IRCC request for firsthand talks between the Korean and Japanese Red Cross organizations.

Informed of the publication of the Decision No. 16 of the Cabinet of the Republic “On Receiving Korean Citizens Who Return to Their Homeland from Japan” (February 16, 1959), Koreans in Japan valiantly came forward to participate in the struggle for early conclusion of an agreement on repatriation. Koreans in Japan organized mass rallies march 3 in 58 places in Japan, calling for promotion of repatriation and fighting energetically, demanding the Japanese Red Cross authorities at once agree to the request for Korea-Japan Red Cross Talks.

As a result of the earnest efforts of the Republic and the just struggle of our compatriots in Japan, talks between the Red Cross delegations of Korea and Japan were held at Geneva, Switzerland on April 13.

After that meeting, Chongryun continued to fight strenuously, setting the goal of the campaign at making the Japanese Red Cross abandon its unreasonable demand for “ascertainment of intentions of repatriation” and “selection” and show its good faith at the talks. Our

compatriots in the Kanto and all other districts held daily mass rallies of protest to the Japanese government and Japanese Red Cross, while young people undertook a “Kobe-Tokyo Motorcycle March for Realization of Repatriation” (June 3-12, 600 km), thus contributing to winning the large-scale support of the Japanese people.

The Japanese side finally withdrew its unjust claims and complied in making a mutual agreement on basic questions in the Korea-Japan Red Cross talks, with a draft agreement being completed on June 24.

Chongryun then aimed in its campaign at setting right the unjust attitude of the Japanese side, which wanted to refuse to sign the agreement, claiming need for the “approval” of the International Red Cross Committee. A forceful struggle followed, and the cry of our compatriots in Japan, “The Japanese side should sign the agreement at once”, found an echo throughout the country. On July 17 and August 3 Koreans in Japan took united nationwide action demanding immediate signature of the agreement, marching in more than 130 places, drawing 230,000 participants and, distributing 2,100,000 propaganda bills.

Various circles in Japan, China, the Soviet Union and other socialist countries, progressive organizations and people from around the world, including the International Association of Lawyers and the International Students Union, demanded that the Japanese side sign the agreement immediately.

Due to the energetic struggle of our compatriots in Japan and under the pressure of world public opinion, the Japanese side was forced to sign a draft agreement in Calcutta, India, on August 13, 1959.

The third stage of the campaign for repatriation extended from the 14th of August, 1959 to the 14th of December of the same year, covering the period from signature of the agreement for repatriation to its realization. The campaign in this period was characterized by the struggle of Chongryun to lay bare the unreasonableness of the “guide for repatriation” and have it repealed in order to realize repatriation.

On September 3 the Japan Red Cross issued a “Guide for Repatriation” circular by which it supposedly sought to reaffirm our compatriots’ intentions of returning to their homeland, challenging them when they made applications to city, town or village offices, prohibiting



interviews with and generally harassing would-be repatriates. This was an infringement of the fundamental human rights of Koreans in Japan and an intolerable insult, treating repatriates as criminals and prisoners of war.

Based on its experience in obtaining the support of the Japanese people in the first and second stages of the campaign for repatriation, Chongryun again took united nationwide action. On September 18 and October 2, Koreans in Japan held protest meetings and demonstrations in 210 places, in which 250,000 people took part. At the same time, Chongryun brought to light the unreasonableness of the “guide for repatriation” of the Japanese authorities and asked 84 Red Cross organizations around the world for help in fairly carrying out the agreement for repatriation.

Confronted with a vigorous protest from the Government of the Republic and the powerful struggle of Korean citizens in Japan, the Japanese Red Cross was forced to withdraw the circular on October 31, and the difficulties were removed from the path of repatriation.

A large number of Koreans in Japan then gathered at Niigata on December 11, 1959, and held a meeting to welcome the first repatriation boat at the central wharf of Niigata Port. On the historic 14th of December, the ship left Niigata carrying 975 repatriates who arrived in Chongjin on the 16th, returning at last to homeland for which they had longed in their dreams.

During the campaign to realize repatriation, Chongryun organized 19,311 rallies, mobilized 2,349,500 Koreans in Japan and distributed 27,395,000 propaganda bills. The Japanese people, too, gave active support and encouragement. The assemblies of 55 prefectures and 219 cities, along with the municipal councils of 71 towns and villages, supported the righteous campaign of Koreans in Japan for repatriation, while 73 daily publications, 33 television stations, three newsfilm production houses, six magazines and 40 organs of various organizations reported favourably on the question of repatriation to the Japanese people and so gave great help. (see the Report of the 20th Plenum of the Central Committee of Chongryun.)

The realization of the repatriation of Koreans in Japan to the Republic was an historic event of great importance.

First, it brought about a change in the life and patriotic activities of our compatriots in Japan, overseas citizens of the Republic, and marked a great advance in the struggle to defend their democratic national rights. Second, in spite of the fact that the overwhelming majority of Koreans in Japan hailed from south Korea, they came over to the Republic, and thus demonstrated internationally the superiority of the socialist system established in the northern half of the Republic and the validity of the fraternal measures and democratic policy of the Government of the Republic. Third, the success of the campaign dealt a heavy blow to internal and external enemies who followed an inhuman policy of hostility to the Republic.

## **5. The Movement to Support and Realize the Proposal for National Reunification**

Chongryun specified in its programme (Article 2) that it strives for the peaceful reunification and independence of the homeland, and following its inauguration reorganized and carried on the work for national reunification. It encouraged its officials and our compatriots to subordinate all things to realizing an independent peaceful reunification of their homeland and to carry patriotic activities as required by the *Juche*-oriented policy of a change in the line.

For national reunification Chongryun, in the early days after its inauguration, fought mainly to realize the proposal for national reunification advanced by the great leader at the Third Congress of the Workers' Party of Korea, convened in April 1956. At this congress the great leader analysed the prevailing situation and advanced the most reasonable proposal which would make it possible to hasten the independent peaceful reunification of the homeland. He proposed that all patriotic forces in the north and the south enter into a coalition, and that a permanent commission be set up to initiate political, economic and cultural contacts, as well as travel and correspondence between the north and south, and to discuss and take effective measures on all matters connected with reunification of the homeland. The congress adopted the declaration "For the Peaceful Reunification of the Country", which reflected the proposal for the reunification of the country advanced by the great leader

and effective measures for realizing it.

Chongryun strove energetically to implement this declaration.

At its 2nd Congress, Chongryun made clear the fighting tasks of various organizations under it to implement the new proposal for national reunification (the second item of the report to the general meeting, "For Achieving the Peaceful Reunification of the Homeland") and following this discussed effective measures to launch a movement to realize it at the 6th Extraordinary Plenum of its Central Committee, in July 1956.

While bringing the proposal for national reunification home to our compatriots, Chongryun forcefully organized and mobilized them in the struggle to implement it, vigorously pushing ahead with the work to achieve unity with those affiliated with the "ROK" Residents Association in Japan under the slogan "Let us eliminate the 38th parallel among our compatriots!".

At the same time, Chongryun forcefully roused Koreans in Japan to fight for the withdrawal of the US imperialists from south Korea.

Chongryun waged a powerful struggle in 1957 against the introduction of atomic weapons into south Korea as a link in the chain of manoeuvrings of the US imperialists to provoke war. In addition, it launched a nationwide petition, conducted from January 23 to February 28, 1958, demanding a ban on atomic and hydrogen bombs and the withdrawal of US army from Korea. During the campaign the number of Korean signatories amounted to 244,173. ("The Collection of Reports and Resolutions of the 4th Congress", p. 32.) This meant that most of Koreans in Japan, excepting infants, expressed their support for the proposal for national reunification of the Government of the Republic and denounced the occupation of south Korea by the US imperialists.

Moreover, Chongryun was active in the cause of world peace.

As the delegation of the Republic was unable to attend the First World Conference against Atomic and Hydrogen Bombs held at Hiroshima in August 1955 due to the unjust actions of the Japanese authorities, the DPRK empowered a group of Korean nationals in Japan as its proxy. This not only made internationally known Chongryun's peace-loving nature, but also powerfully demonstrated to the whole

world that indeed it is an active, dignified organization of overseas citizens directly entrusted by the Republic.

Chongryun sent a delegation to the Second Conference for Solidarity of Afro-Asian People in Cairo, Egypt, in December 1957. The movement for national reunification of Chongryun in the early days after its inauguration confirmed that the movement of Koreans in Japan had been raised to a new plane from which it would develop into a genuine national patriotic movement serving the cause of reunification of the homeland along the *Juche*-oriented line.

## SECTION 2. UPSURGE OF THE MOVEMENT (1960-1965)

The movement of Koreans in Japan during the first half of the 1960s, following the realization of repatriation to the DPRK, saw the patriotic movement, including that for national reunification and for the defence of democratic national rights as a whole, resort to the patriotic enthusiasm of our compatriots in Japan to promote its cause with full force.

### **1. The 6th Congress of Chongryun, Strengthening of Chongryun Organizations, and Origin and Development of the “Movement for Creation of Model Branches”**

An important Chongryun task was consolidation of the results attained in the first days of the struggle to implement the *Juche*-oriented policy for a change in the line and the bringing of an upsurge in the movement of Koreans in Japan.

In conformity with the change in the life of our compatriots in Japan with the realization of repatriation to the Republic, Chongryun strove energetically to further consolidate its organizational and ideological basis, and to improve and strengthen its system and method of work so as to bring about a great upsurge in the movement of Koreans in Japan.

At the beginning of the 1960s, the situation with regard to Korea began to show indications of new development. The Republic successfully had laid the foundations of socialism and entered into the stage of building

a socialist industrial nation. At the same time, the south Korean people overthrew the Syngman Rhee puppet government through the April Popular Uprising in 1960. This was the first victory the south Korean people won in their anti-US, national salvation struggle after the war.

Great changes took place, as well, in the movement of Koreans in Japan. With the beginning of the repatriation ship service and deepening contacts with people in the homeland, patriotic feeling increased as never before among Koreans in Japan.

The great leader Marshal Kim Il Sung honoured the chairman of Chongryun by sending a congratulatory message at each New Year, beginning in 1960.

The congratulatory message the great leader sent on New Year's served as an important guiding principle for Chongryun and Koreans in Japan in summing up the successes of the outgoing year and putting forward the tasks for the one to come, and also as a source of strength encouraging them to give full play to their patriotic zeal.

In this situation the 6th Congress of Chongryun was held at Shinagawa Public Hall in Tokyo May 23-25, 1961, winning warm support and great attention from the people in the homeland and Koreans in Japan. It was attended by 753 delegates and over 400 others.

The 6th Congress discussed and decided on the tasks to bring the work of Chongryun as a whole to a higher stage and to bring about an upsurge in the movement of Koreans in Japan in conformity with the new situation, in which their patriotic zeal and activity had increased with the start of repatriation and the growth and expansion of the Chongryun organization. Of special importance for the congress was the raising of the question of putting the Chongsanri spirit and method, the system of local organization created by the great leader, into practice in the work of Chongryun to implement the *Juche* idea. Measures were taken to this end.

The great leader Marshal Kim Il Sung said:

“The workers of Chongryun should personally visit lower units to organize, educate and lead the masses tirelessly, so as to apply the Chongsanri spirit and method.”

Chongryun boldly improved its system and method of work as required by the Chongsanri spirit and method.

Above all, it improved, readjusted and reinforced the system of work in such a way that the central body helped the local headquarters, the local headquarters the chapters, and the chapters the branches. Chongryun subdivided chapters and branches so that they worked efficiently with the masses of compatriots, and established within itself a system of work with cadres, of organizational life for officials, of work with activists and compatriots and of guidance to lower units. The Chongryun officials radically improved their methods of work, overcame bureaucratism, formalism and other outdated practices and styles of work and gave priority to political work—work with people—in all activity.

The 6th Congress of Chongryun provided an important opportunity to bring about an upsurge in the movement of Koreans in Japan, firmly rallying them behind the great leader and converting the work of Chongryun into work with people to firmly build up the organization.

Great effort was put into building up the ranks of cadres. Building up the ranks of Chongryun cadres, the leading personnel of the movement of Koreans in Japan, affords a guarantee of the firing of the patriotic zeal of compatriots and its proper enlistment in patriotic work. Around the August of 1961, the unorganized acts of some elements had greatly begun to hinder the strengthening of the Chongryun organization and the progress of work, and this called for further fortification of the ideological unity of the ranks of cadres.

What was of great importance in building up the ranks of cadres of Chongryun organizationally and ideologically in this period was the instruction “Let us consolidate and develop the successes achieved in the work of Chongryun” given in the letter the great leader sent to the chairman of Chongryun on January 30, 1962. In it the great leader indicated the successes in the work of Chongryun in 1961 and specified tasks to expand and consolidate the organization in conformity with the prevailing situation. He particularly indicated the tasks and ways to build up the ranks of cadres, attaching great importance to this matter.

The great leader Marshal Kim Il Sung said:

“Chongryun should keep personnel affairs ahead of all other work, understand its cadres systematically, educate them according to a plan, and work hard to train their reserves.”

The 29th and, particularly, the 30th Plenums of the Central Committee of Chongryun served as an important occasion for overcoming the negative trends revealed within the organization, consolidating the unity of personnel and building up the organization by implementing in its work the instructions given in the great leader's letter.

The 29th Plenum of the Central Committee of Chongryun held May 29-31, 1962, debated the improving and strengthening of organizational and ideological work to suit the developing reality. At the meeting it was stressed that work with cadres, organizational work and ideological education should be boldly improved and strengthened to better the performance of organizational and ideological tasks, and that cadres, in particular, should have the firm attitude of faithfully upholding and carrying out the great leader's instructions and the policy of the Government of the Republic and, on this basis, should strengthen principled unity within the organization. After the meeting the question of strengthening the ideological unity of the officials was discussed in good earnest in all organs and organizations. As a result, after the 29th Plenum of the Central Committee of Chongryun there was established among them an attitude of strengthening principled unity on the basis of the great leader's instructions, and the organizational principle was further tightened in carrying out the resolutions of Chongryun.

The 30th Plenum of the Central Committee of Chongryun March 25-27, 1963, summed up the work that had followed the 29th Plenum and debated and decided on waging a principled struggle against unsound ideological trends to further strengthen the ideological unity and cohesion of the ranks of cadres. In addition, the meeting discussed and decided on the need to raise the political and practical qualifications and the role of the officials as a whole to meet the high patriotic zeal of the masses of compatriots and the enormous requirements of patriotic work.

Through the struggle to carry out the resolutions of the meeting, the principled unity and cohesion of the workers was further strengthened and the training of reserve cadres promoted. As a result, branches lacking full-time officials became a thing of the past in 1963. In 1965 the ranks of cadres had grown 16 times from the time Chongryun was formed.

The 7th Congress of Chongryun was held May 25-27, 1964. It

summed up the work of strengthening the ideological unity of officials and displayed their unity and the consolidated might of the organization.

The campaign to create model branches was of great significance in bringing about an upsurge in the movement of Koreans in Japan in the first half of the 1960s.

The compatriots in Japan launched a mass innovation movement, encouraged by the *Chollima* movement and the *Chollima* workteam movement\* in the homeland.

\* *Chollima* is a legendary horse said to be capable of covering a distance of 1,000 *ri* (approximately 400 km) across mountains and fields in a day. The *Chollima* movement is a nationwide movement to sweep away the outdated things in the economy, culture, ideology, morality and all other spheres of social life and expedite socialist construction. Occasioned by the December, 1956, Plenum of the CC of the Workers' Party of Korea it was started by the workers of the Kangson Steel Plant and spread across the country. The *Chollima* workteam movement is a mass innovation one to expedite the building of socialism by linking production activity with human remoulding while launching the *Chollima* movement in the workteam as a unit. It is a further development of the movement. The workers of Kangson led the movement in February 1959.

The great leader Marshal Kim Il Sung said:

"The 'movement for creating model branches' is a mass innovation movement to rally firmly the masses of compatriots behind our Party and organize and mobilize them in carrying out patriotic tasks."

The Chongryun movement for model branches originated from the conscious movement launched by the Kohoku Branch of Tokyo, the Teshiro First Branch of Osaka and others in January 1961 under the slogan "Let us learn from the homeland!"

At the 6th Congress, Chongryun adopted the policy of promoting the movement for model branches and making all of these join the movement. As a result, in a little more than three months following the 6th Congress, 336 branches resolved to take part in it. The Central Standing Committee of Chongryun adopted a resolution on instituting and conferring the title of "model branch" in September 1961.

The First Conference of the Activists of branches of Chongryun was held on October 3-4, attended by the delegates from the branches which



had joined the model branch movement and by activists from organizations and business establishments. At the conference the valuable experiences of the branches which had brought about innovation through the model-branch movement were related and the title and flag of “model branch of Chongryun” were conferred on 12 of them: the Ono Branch in Kanagawa Prefecture, the Sakan, Teshiro First and Nishikujo Branches in Osaka, the Ooshinden Branch in Nagano Prefecture, the Kohoku and Magome Branches in Tokyo, the Hirosaki Branch in Aomori Prefecture, the Shotome Branch in Aichi Prefecture, the Kuwanouchi Branch in Yamaguchi Prefecture, the Hakashidecho Branch in Hyogo Prefecture and the Nakabaru Branch in Fukuoka Prefecture. Following the congress, the movement for model branches of Chongryun became a mass movement involving the whole organization.

While engaged in the vigorous movement for model branches, the officials of branches and compatriots closely studied the Reminiscences of Anti-Japanese Guerrillas, linking the study closely with practical activity to carry out the patriotic tasks of Chongryun. In August 1962 the Central Committee of Chongryun made arrangement for all branches to carry on the study of the great leader’s instructions and the brilliant revolutionary traditions. Koreans in Japan thus came to receive ideological education through the movement for model branches, and this became a purposeful mass innovation movement to carry out the instructions of the great leader.

With the progress of the movement for model branches the movement for creating models was launched in the organizations under Chongryun and business establishments in line with their characteristic features. The Korean Youth League in Japan conducted the movement for model groups, The Women’s Union the movement for model branches, The Korean Teachers’ Union in Japan the movement for model teachers’ collectives, The Korean Educational Union in Japan the movement for model educators’ associations, the credit cooperative the movement for model collectives, students the movement for model classes, the Children’s Union the movement for model branches.

Following the Second Conference of the Activists of Branches, held in October 1962, Chongryun instituted the title of “two-time model branch” to further develop the movement for model branches.

Magome Branch in Tokyo was the first to be awarded this title.

Through the movement for model branches Chongryun inspired compatriots in Japan with the pride of being overseas citizens of the Republic, inducing them to take part in the patriotic work of Chongryun with a high sense of being its master, and winning over broad sections of fellow countrymen by overcoming negative attitudes through the force of positive examples.

In this period Chongryun published and disseminated the *Reminiscences of Anti-Japanese Guerrillas* and other books on the revolutionary traditions in large quantities for the education of the masses of compatriots. In 1961 alone, 105,000 copies were published and disseminated. The “Choson Sinbo”, a powerful means of education, was made a daily newspaper on September 9, 1961.

Teams of athletes from the Republic came to Japan to take part in the world speed-skating championships in February 1963 and in the Tokyo Olympic Games in October 1964. They had an impressive meeting with fellow countrymen in Japan which brought them great joy and encouraged Chongryun in its movement.

The movement for model branches of Chongryun produced 75 model branches in May 1964 and developed into a mass innovation movement involving Chongryun branches, other organizations and many business establishments. In this course a great change took place in the moral traits of Koreans in Japan and national identity came to be established among them. It has become common practice that compatriots in Japan send their children to Korean schools and both speak and write in Korean in everyday life. Women came to wear Korean dress with pride, and many came to put up their doorplate in the Korean style. With the progress of the movement of Chongryun, compatriots in Japan came to feel a high degree of national pride and a tone of life that befitted overseas citizens of the Republic was established among them.

## **2. April Popular Uprising in South Korea, Movement of Korean Residents in Japan for National Reunification and Struggle against Traitorous “South Korea-Japan Talks”**

In the first half of the 1960s, when the situation with regard to

national reunification was changing sharply, Chongryun rapidly developed the work for expediting national reunification. In this period it exerted great efforts in such matters as support and encouragement for the south Korean people's anti-US, save-the-country struggle, the strengthening of national amity among the Korean residents in Japan, propulsion of the movement offering support to the Republic's proposal for a confederation aimed at the reunification of the country, and the struggle against the traitorous "south Korea-Japan talks".

To activate the movement for national reunification, Chongryun mapped out a policy for the movement without delay and roused its organizations at all levels and Korean compatriots for its implementation.

As the struggle of the south Korean people got into full swing, the Central Standing Committee of Chongryun opportunely published a statement denouncing the "presidential and vice-presidential elections" of the south Korean puppet government and supporting the south Korean people's patriotic struggle (March 17, 1960) and other statements to make its position clear and vigorously stir up public opinion internally and externally.

With the strengthening of the south Korean people's revolutionary activities, Chongryun deferred its Sixth Congress, originally scheduled for mid-May 1960, and urgently called the 22nd Plenum of its Central Committee (May 8-9), where it discussed and adopted a policy of arousing all Korean nationals in Japan to an anti-US, save-the-country struggle in response to the flare-up of the April popular resistance of the south Korean people (see the report to the Central Committee Plenum "On Supporting the Struggle of the South Korean People and Stepping Up the Anti-US, Save-the-Country Struggle").

Of importance in the work for national reunification in this period were the meeting of the chairmen of various headquarters and representatives of separate central organizations of Chongryun (May 30, 1960) and the 30th Plenum of its Central Committee.

The meeting of chairmen and representatives discussed and decided on the question of joining hands with all persons supporting the peaceful reunification of the country, regardless of political view, religious belief, property status and past record, in accordance with the great leader's

thought on the united front, and of striving to co-operate and work in a common cause even with the “ROK” Residents Association in Japan (Mindan) in the struggle for national reunification, on the principle of mutual respect and noninterference in each other’s internal affairs. The 30th Plenum of the Central Committee of Chongryun reaffirmed that work for national reunification was Chongryun’s central task and, in the main, discussed and decided on the tasks involved in making a greater contribution to hastening the peaceful reunification of the country by giving active support and encouragement to the south Korean people in their struggle, as well as furthering national concord and elevating the united front work to a higher level in keeping with the requirements of the prevailing situation.

In the first half of the 1960s Chongryun vigorously propelled the movement supporting and encouraging the south Korean people’s struggle. It exerted great efforts to give active support to such aspects of their struggle such as the April Popular Uprising, the struggle of March 24 and June 3, 1964 and the struggle of August 1965.\*

\* April Popular Uprising—the heroic struggle of hundreds of thousands of people who rose in almost all areas of south Korea, including Seoul, in connection with the “presidential and vice-presidential elections” in March 1960, overthrowing the ruling system of the Syngman Rhee dictatorship.

Struggle of March 24 and June 3—the large-scale anti-imperialist, anti-fascist struggle waged by south Korean youth and students between March 24 and June 5, 1964, in opposition to the immediate conclusion of the “south Korea-Japan talks” and in protest against dual colonial slavery to US imperialism and Japanese militarism and to the Park Jung Hee puppet clique’s traitorous moves. Seoul University students sparked the struggle on March 24 and staged a death-defying siege of the “Capitol Building” and “National Assembly Building” on June 3.

Struggle of August 1965—the struggle waged by youth, students and other people in south Korea against the approval of the “south Korea-Japan agreements” when the dictatorial Park Jung Hee “government” tried to railroad the bill for its approval through the “National Assembly”. (The struggle lasted for a week from August 20.)

During some 50 days following the outbreak of the April Popular Uprising, an eruption of the south Korean people’s resentment and wrath, Chongryun called various kinds of meetings in support of the south Korean people’s struggle by mobilizing over 400,000 Koreans

living in Japan. Emotionally the Chongryun officials and Korean nationals in Japan felt as if they were standing side by side with the south Korean people in the same ranks of struggle, and held a rally on the “day of united action in behalf of the anti-US, save-the-country struggle” (May 25), decided on by the Central Committee of Chongryun. This was followed by vigorous internal and external activities such as street propaganda and demonstration struggle. Thus, in the period from February to December 1960 alone, over 3,000 meetings were held, large and small, with the participation of over 870,000 compatriots and the distribution of 24 million sheets propaganda material. (see “Documents of the Sixth Congress of Chongryun”, Korean ed., p. 37)

Chongryun energetically carried on the work of national concord among the Korean residents of different social sections in Japan, including those under the influence of Mindan. On August 3, 1960, it sent an open letter to Mindan proposing to a meeting, and on December 2, 1960 representatives of the Chongryun centre paid a visit to the central headquarters of Mindan.

Thanks to the sincere efforts of Chongryun, contacts and ties between it and Mindan and the independents were deepened individually and organizationally, and the tendency towards national amity rose higher every day. Various types of joint actions and united activities were thus stepped up among Korean compatriots of all social sections in Japan at the beginning of 1961, and before and after the first anniversary of the April Popular Uprising.

For the first time since liberation, a gathering for familiar talk between the Korean Press and Publishers Association in Japan and the “ROK” Journalist Association in Japan took place in Tokyo on January 13, 1961. “Let’s join forces to attain the greatest desire of the nation”, said participants, and “Let’s remove the 38th parallel in Japan first and contribute to the peaceful reunification of the country”. They held a second gathering on January 28 and published a joint statement. Korean businessmen in Japan met in commemoration of the struggle for the independence of Korea on March 1 and published a joint statement on April 19. Over 200 people took part, among them members of the Korean Traders and Industrialists Federation in Japan, the Association of

“ROK” Businessmen in Japan and the independent businessmen. Such interaction spread as well to the provinces of Japan. In addition, a “joint culture festival for the peaceful reunification of the country and promotion of north-south cultural exchange” (April 18, 1961) sponsored by men of culture under Chongryun and Mindan, an “evening of concert” by musicians, a “joint art exhibition for the promotion of peaceful reunification of the country and north-south cultural exchange” by artists and many other events took place. The youth and students strengthened the ties between the Union of Korean Students Studying in Japan and the Union of “ROK” Students in Japan, putting up the common slogans “Let’s move forward for the country’s independent peaceful reunification” and “We give active support to the idea of north-south students talks” and publishing a joint statement on May 17. Scientists, too, had a joint meeting in grand style.

The vigorous activities for national concord taking place among the Korean residents in Japan in this period clearly showed that it was fully possible to achieve national union under the flag of national reunification without regard to differences in political view, religious belief or organizational affiliation and make a great contribution to the cause of reunifying the country with united forces.

At that time Chongryun actively developed a movement supporting the great leader’s proposal for establishing a north-south confederation. At the celebration of the 15th anniversary of national liberation (August 14, 1960), the great leader reaffirmed the Republic’s invariable position on the country’s independent peaceful reunification, and advanced a proposal for a north-south confederation as a radical measure for saving the country. Then, at the 8th Session of the Second Supreme People’s Assembly of the Republic in November 1960, he presented a practical proposal as its embodiment. The Korean compatriots in Japan enthusiastically supported and welcomed this proposal for saving the nation. In the week between November 19 and 25 alone, Chongryun organized over 770 mass meetings in different areas, mobilizing large numbers of compatriots and actively rousing Korean residents in Japan to the struggle to put the new proposal for national reunification into effect. Pushing forward the struggle to realize the north-south confederation

proposal in conjunction with the work for national concord, Chongryun made it a campaign of all compatriots.

Chongryun actively aroused public opinion internally and externally to thoroughly reject and denounce the military fascist dictatorship (the product of the May 16, 1961 military coup) rigged up by the American imperialists, and energetically waged the struggle against the traitorous “south Korea-Japan talks” which placed another obstacle in the way of national reunification.

Originally the “south Korea-Japan talks” was a modern version of the “Ulsa Protection Treaty of 1905” negotiations, the aim being to step up the military integration of the US, Japan and south Korea, turn south Korea into a dual colony of US imperialism and Japanese militarism and pave the way for the reinvasion of the homeland by Japanese monopoly capital, thereby perpetuating its division. The “south Korea-Japan talks” had their preliminary round in October 1951, and were then drawn out for some ten years from February 1952. In the 1960s, in particular, the internal and external enemies hastened to quickly conclude a “south Korea-Japan treaty”.

The struggle against the “south Korea-Japan talks” waged by Chongryun and the Korean compatriots in Japan in those grim days was a patriotic struggle never to allow any move of the Japanese militarists, who were openly challenging the sovereignty of the Republic and seeking for the permanent division and reinvasion of Korea, and to defend to the end the dignity of the homeland and the independent rights of the Korean nationals in Japan.

Chongryun, which had been waging a resolute struggle against the traitorous “south Korea-Japan talks” from their start, worked actively to put into effect the decision of the Third Session of the Third Supreme People’s Assembly of the Republic (March 1964), which set forth measures for both crushing the talks in the light of the undisguised moves of the internal and external enemies to bring them to an early conclusion and for saving the country by hastening its peaceful reunification.

The illegitimate character of the “south Korea-Japan talks” had been denounced by both the people in the homeland and the Korean compatriots in Japan from the very beginning of their preliminary round.

At its inaugural congress, Chongryun made it its policy to bring an end to the “south Korea-Japan talks” (see the Decision of the Inaugural Congress of Chongryun, Korean ed., p. 53), and consistently maintained its determined position against them even in the ensuing period.

In the year 1964 alone, Chongryun organized a total of 8,600 large and small mass meetings repudiating the “south Korea-Japan talks” and calling for the reunification of the country. Of importance in the struggle against the “south Korea-Japan talks” were the Third and Fourth Plenums of the Seventh Central Committee of Chongryun, held on February 19-20 and on August 4-6, 1965. The Third Plenum discussed and decided to oppose the “south Korea-Japan talks” and the moves of the south Korean puppet clique to send army troops to South Vietnam on the instructions of the US imperialists, to support and encourage the patriotic struggle of the south Korean people who had risen up for the peaceful reunification of the country and to step up the anti-US, save-the-country struggle to expedite the country’s independent, peaceful reunification. In view of the fact that the south Korean puppet clique and the Japanese reactionaries had signed the “south Korea-Japan treaty” on June 22, 1965 in disregard of the unanimous denunciation and protest of public opinion at home and abroad, the fourth session debated the matter of making clear the invalidity of this traitorous document and pushing ahead with the struggle to nullify the “south Korea-Japan treaty”. It was also decided at the session to thoroughly reject the internal and external moves of the reactionaries to impose the nationality of the “Republic of Korea” on Korean residents in Japan and to struggle in defence of the residents’ civil rights as citizens of the Republic and their democratic national rights.

In the two years from May 1965 to May 1967 Chongryun mobilized a total of 1,924,000 Korean compatriots in Japan in mass protest rallies, demonstrations, street propaganda and so on to shatter the “south Korea-Japan treaty”. (see Documents of the Eighth Congress of Chongryun, Korean ed., p. 50) Through these vigorous mass campaigns Chongryun dealt a heavy blow to the internal and external reactionaries who sought to pursue a hostile policy against the Republic and to perpetuate the division of Korea.



### 3. Development of Democratic National Education

Democratic national education in this period made great progress in bringing about a considerable increase in the number of students and elevating the quality of educational work. Increasing the number of students in national education was a natural requirement in the education and training of the sons and daughters of the Korean compatriots in Japan to be true Koreans, and posed itself as an important task in the light of large numbers of students of Korean schools having returned to the homeland saying, "Let's go back to the Republic to study and work as much as possible."

At its Fifth Congress, Chongryun set a goal of increasing the number of students by 50 per cent, or 15,000, and increased it by 51.2 per cent in the new school year of 1960 through campaigns involving all of its organizations and the masses in their entirety, thereby raising the number from 30,484 in April 1959 to 46,000. In April 1961 the number of students remained at 40,542, even after the repatriation of some 10,000 students (see Documents of the Sixth Congress of Chongryun, Korean ed., p. 43). Even as repatriation continued, the number of students still remained at 40,000 and more.

This was possible first because the Korean residents in Japan who were inspired by the realization of repatriation and the care of the homeland for educational work keenly realized the necessity of national education, and second because the officials of Chongryun regarded educational work as one of its main tasks. Going deep among their compatriots in Japan, they efficiently organized and enlisted the high patriotic ardour and enthusiasm for education. Third, the officials scrupulously carried on concerted activities to enrol students.\*

\* See the report to the Fourth Conference of Korean Educationists in Japan (February 20-21, 1960). At this conference, factors in the success in the work of ensuring a 50 per cent increase in the enrolment of students were analysed and discussion held on further strengthening the activities to enlarge the student body.

In keeping with the rapid expansion and development of national education work, Chongryun paid special attention to the training of

teachers. While seeing to it that teacher-training work was strengthened at Choson University, it established a training course in each of the high schools in Tokyo, Osaka, Kobe and Ibaragi (abolished in the 1967 school year). As a result, the number of teachers in 1965 was 2.1 times greater and their level of qualification much higher than at the time of the formation of Chongryun ten years before.

Along with school education, the irregular form of educational work made brisk headway. In 1965 schools for adults and youths were in operation at 1,200 places across Japan with a total enrolment of 10,000 or more Korean compatriots. (see Collection of Documents in Commemoration of the Tenth Anniversary of the Founding of Chongryun, Korean ed., p. 48.)

At its Sixth Congress, Chongryun stressed the need to improve further the teachers' politico-ideological and practical teaching abilities, and to conduct the education and training of the students at a high level of quality. In particular, it pushed forward the work of equipping the educational workers with the *Juche* thought on education contained in the great leader's teachings given on April 25, 1961 and May 3, 1962.

In order to raise the qualifications of the teachers, Chongryun set up a correspondence course at Choson University as their in-service training programme (which existed from April 1963 to August 1978), and called a congress of active educationists to generalize the teachers' experiences in education. Then, with a view to improving the teachers' methods of education, it held congresses for the study of methods of educating the Koreans in Japan, beginning in 1965, and actively carried on other kinds of development in educational work. Chongryun mapped out regulations on model teachers groups and saw to the vigorous promotion of the movement for this movement of teachers to create models. This was an important step paving the way for the teachers to constantly improve their qualifications and devote themselves wholly to educational work.

Chongryun improved and strengthened the organizational life of the Korean Youth League in Japan and the Children's Union in Japan among the schoolchildren and students and activated the movement for creating "model classes" and "model branches". It encouraged the youngsters to take an active part in activities of social practice (in the form of the

summer education propaganda corps), so that they were educated in the spirit of boundless respect for the great leader and of ardent love for the ever-prosperous socialist homeland.

At the same time, Chongryun saw to it that Choson University, the highest institution of national education, improved its work, and this university entered into a new stage of development with a still better system and content as a higher learning institution. Following the completion of its new buildings, Choson University saw the size of its student body rise sharply. In the spirit of self-reliance, its faculty and student body built the auditorium, library and hostel in succession, thus improving its educational conditions. It was reorganized in April 1964 into four departments—political economy, literature, history-geography and natural sciences—and 12 chairs. In 1965, a two-year teacher-training department was established, giving the university a completely different appearance from that at its inception, and turning it into the highest institution of democratic national education, a sanctuary of scientific learning, with a richer content and a magnificent look.

In May and November 1965 the Korean schoolchildren and students in Japan presented the mass gymnastic displays “The Song Dedicated to the Fatherland” and “Our Glorious Fatherland”, amply demonstrating the superiority of national education internally and externally. The mass displays fully showed the high ideological level, rich emotions and wonderful artistic techniques of the children and students who were receiving national education. A traveller from south Korea who saw one of the mass displays said in excitement, “Chongryun is really doing the right thing” and “I didn’t know Chongryun had such great organizing power.” (see the newspaper “Choson Sinbo” of June 21, 1965) Writing down his impressions of the mass display, a Japanese expressed his great admiration in terms like this: “Our education has 100 years of history, and you have done in 20 years what we have failed to do in the 100 years.” (see the newspaper “Choson Sinbo” of June 8, 1965)

#### **4. Enactment of the Republic's Nationality Act and the Movement for Defending Various Rights, Including the Civil Rights of the Republic's Citizens, Human Rights and the Right to Live**

The upswing of Chongryun's movement in the first half of the 1960s was achieved in circumstances that were by no means favourable. They took place instead amidst a struggle against the ever-increasing moves of the internal and external reactionaries for suppression and persecution.

The moves of internal and external reactionaries and hoodlums to subvert and suppress the Chongryun organizations and their acts infringing on the human rights of the Korean residents in Japan took place incessantly in conjunction with the hostile policy of the Japanese authorities against the Republic and their attempts at an early winding up of the "south Korea-Japan talks". The case of incendiarism against the Central Hall of Chongryun, the centre of the Chongryun movement, took place on June 19, 1960, and the perpetrators of this crime are still at large. Further, many more incidents occurred in various places of Japan, among them one of assault by the blackguards of the Japanese Maritime Safety Agency on the Tsushima headquarters of Chongryun (February 1962), the arrest of a female teacher of the Ofu Evening School during a lesson for failure to carry her registration certificate with her (the city of Ryugasaki, Ibaragi Prefecture, May 1963), incidents of group violence against Korean high school students by their Japanese counterparts, and cases of attack on or murder of innocent Korean residents.

Chongryun made a new success in its movement in defence of rights by setting it as an important task to safeguard the various democratic national rights of the Korean residents in Japan, such as their civil and human rights and their right to existence, to actively cope with the internal and external reactionaries' undisguised infringements of these rights.

Chongryun's movement in defence of the democratic national rights of the Korean residents in Japan was greatly inspired and encouraged by opportune statements and talks published by the Government of the Republic in protest against and denunciation of the Japanese authorities' preposterous suppression and acts of national discrimination.

Particularly when the great leader Marshal Kim Il Sung made sure

that the “Nationality Act of the Democratic People’s Republic of Korea” was enacted and made public on October 9, 1963, the position of the Korean compatriots in Japan as the Republic’s overseas citizens became more distinct and the movement of Chongryun in defence of national rights came to have a legal basis. With the enactment and promulgation of the Nationality Act of the Republic, all overseas Korean compatriots, including those in Japan, saw their legal position confirmed more solidly as unchallenged citizens of an independent state and found themselves in a position to live proudly on. The promulgation of the Nationality Act of the Republic provided a legal guarantee for all the overseas Korean compatriots to exercise honorably their national sovereignty and civil rights under the Republic’s legal protection even in foreign lands. Indeed, the issue of the Nationality Act dealt a blow to the internal and external reactionaries who sought to cause national breakup and alienation among the Korean residents in Japan by mentioning their “legal position” at the “south Korea-Japan talks”.

In this period Chongryun stepped up the struggle to firmly defend the lawful position of its organization. While strengthening ties with progressive figures in all social quarters of Japan and winning over more people who understood and supported its activities, Chongryun actively pushed ahead with reconstruction work on the Korean Central Hall, which had been burnt down by arsonists. On April 15, 1963 the building of a greater hall than the former one was completed at Fujimi, Chiyoda Ward, Tokyo, greatly demonstrating Chongryun’s lawful status and power internally and externally.

Chongryun waged a practical struggle to defend the human rights of the Korean residents in Japan and their right to existence. Each occasion of infringement against the human rights of Korean residents was marked by the publishing of a statement and talk in protest demanding that the Japanese authorities investigate the case and take concrete steps to prevent a recurrence, and calling upon internal and external public opinion to condemn it.\*

\* The Central Standing Committee of Chongryun made a statement in support of the protest statement (dated July 20, 1963) published by the Foreign Ministry of the

Republic in connection with the increasing instance of outrage, injury, murder and attack of Japanese blackguards on Korean citizens in Japan (July 22). Chongryun and the Korean compatriots in Japan launched immediate struggles by various methods including the lodging of strong protests against the outrages of Japanese rogues, the unfair behaviour of the Japanese police and the false reports of Japanese newspapers.

Chongryun worked energetically in the meantime to provide security to the Korean compatriots in Japan by doing relief work for those suffering from the June 1964 earthquake in Niigata and other natural calamities and giving year-end help to them.

Further, Chongryun waged a vigorous struggle in defence of the right of Korean compatriots to have citizenship of the Republic. On October 26, 1965, just before the “south Korea-Japan treaty” was approved and put into force, the Ministry of Justice of Japan published the so-called “unified opinion” that the entry “ROK” in the nationality column of the “Foreigner’s Registration Certificate” denoted nationality while the entry Korea was a “symbol”. This was an unwarrantable move of the Japanese authorities to openly deny Korean nationality and a serious interference in the sovereignty of the Republic.

Chongryun resolutely denounced and struggled against the attempts of the south Korean puppets and Japanese authorities to politically screen the Korean residents in Japan and cause national disunity among them. While encouraging the Korean compatriots to uphold their honour as citizens of the Republic, it waged a struggle against the moves of the south Korean puppets and Japanese authorities to impose on them the “ROK” nationality. A movement arose among the Korean residents in Japan with the “ROK” nationality to restore the Korean nationality. On October 25, 1965, those who desired to have the Korean nationality from all parts of Japan held a “meeting of applicants for the Korean nationality”, and with this as a turning-point, the movement for restoring Korean nationality spread to different areas of Japan.

In the meantime, Chongryun had launched the movement to secure the right of Korean residents in Japan to trade with the Republic. In those days the Japanese authorities deliberately impeded economic exchanges with the Republic, sticking to the policy adopted at a vice-ministers

conference held on October 20, 1955 of “not permitting mutual visit of people and material exchanges with north Korea”. Chongryun and the Korean Traders and Industrialists Federation in Japan formed the Trade Cooperative of Korean Residents in Japan on January 21, 1958, and developed actively the struggle to secure the right to trade with the Republic by uniting the enterprises of Korean residents in Japan in various lines including their trade firms. As a result of the prolonged struggle of Chongryun together with Korean commercial and industrial organizations, traders and industrialists, and through the pressure of public opinion of the Japanese people desirous of trade between Korea and Japan, the Japanese authorities retracted the policy of the “vice-ministers conference” on April 1, 1961. As a result import and export trade through direct shipping was opened up between the Republic and Japan, and the trade of Korean merchants and industrialists in Japan with the Republic has now become a reality.

Korean merchants and industrialists in Japan held a “meeting of the Korean residents in Japan on the occasion of the realization of trade with the homeland” in Niigata on June 8-9, 1961, and formed the trade firm “Tonghae Trade Corporation” (the present Tonghae Commercial Corporation) by joint investment of Korean merchants and industrialists in Japan on August 7, 1961. The trade of Korean residents in Japan with the Republic thus came into reality and the first trade ship set sail for the homeland in December.

## **5. Prolongation of the Repatriation Work and the Struggle for the Realization of Free Travel to the Homeland**

The movement for the continuation of the repatriation work and for the opening of free travel to the homeland was one of the very important problems in the struggle of the Korean residents in Japan in the first half of the 1960s.

According to the repatriation agreement signed in August 1959, the time limit for the repatriation of Korean residents in Japan was the middle of November 1960.\*

\* Article 9 of the Agreement on the Repatriation of Korean Citizens in Japan

between the Democratic People's Republic of Korea Red Cross Society and the Japanese Red Cross Society specifies: "The present Agreement shall be effective for a year and three months from the day of its signature. In case it should be deemed that the repatriation work cannot be completed in this period, the present Agreement can be renewed either as it is or with an amendment by the mutual consent of the Korean and Japanese Red Cross organizations three months before the expiration of its term."

In view of the fact that there were still applicants for repatriation and so the work of repatriation was not yet completed, the Republic side proposed to the Japanese side at the end of July 1960, as specified in the Agreement, that it be extended without amendment. In reply the Japanese side proposed a three-month limit for the registration of candidates for repatriation, sending home "at the earliest possible date (within a year at least)" only the people who were registered in that time and stopping the work at that.\*

\* The Japanese side insisted that the term "amendment" in Article 9 of the Agreement referred to the amendment not of its content but only of its "time limit". This was contrary to the obvious provisions of the Agreement that should there be a steady flow of applicants for repatriation, not the term of the Agreement but its content would be amended. Such an attitude on the part of the Japanese side could be regarded as inspired by the motive of the Japanese authorities to stop the repatriation work as soon as possible even at the sacrifice of the applicants for repatriation.

The Republic side pointed out the irrelevancy of their proposal on the grounds that it essentially contradicted the spirit and principle of the agreement, and expressed repeatedly its firm position that as long as there were applicants for repatriation in Japan, the work of sending them home should be continued. Nevertheless, the Japanese authorities stood firm in their position and broke off the Korea-Japan Red Cross talks at Niigata, which had continued from August 26 to September 17, 1960.

Chongryun denounced the unwarranted act of the Japanese authorities and vigorously mobilized the Korean compatriots in Japan to the struggle for extension of the term of the repatriation agreement without amendment. In over 40 days after the breakdown of the talks a total of 430,000 or more Korean nationals in Japan turned out in actions



demanding unamended extension of the agreement. In this period 700 loudspeaker cars were mobilized, over 73,000 telegrams sent in protest, and 9,570,000 handbills distributed.

Concerned about the discontinuation of the repatriation work, the Korean compatriots in Japan came out in the campaign for unamended extension not under compulsion but of their own accord. In those days the streets in front of the Japanese Red Cross Society, and the ministries of Justice, Health and Welfare and Foreign Affairs overflowed with Koreans who had come at their own expense to take part, some suspending their businesses, some housewives carrying their babies on their backs in spite of the scorching midsummer heat and others representing the applicants for repatriation in all parts of Japan from Hokkaido to Kyushu.

Even after that, the moves of the Japanese authorities to frustrate the repatriation work continued. Such moves were apparent, for example, in their "proposal for stopping repatriation within the year" put forward in 1962. But each attempt was curbed by the unshaken stand of the Republic side, the resolute struggle of Chongryun and Korean residents in Japan and the active support given by the Japanese people to their struggle, and the repatriation work progressed successfully.

By November 1967, when the repatriation work was temporarily discontinued owing to the machinations of the Japanese authorities, 88,611 Koreans had returned to their socialist homeland from Japan and, as a result, the ties between the Korean residents in Japan and their homeland were stronger than ever.

In this period, Chongryun vigorously promoted the movement for the realization of free travel to the homeland. By nature, free movement of the overseas citizens of an independent country, including travel to their homeland, is one of the legitimate rights due them, and is a principle accepted by international law and usage. This notwithstanding, until the first half of the 1960s, the Japanese authorities denied the Korean citizens in Japan, among others, the freedom of travel to their homeland, to say nothing of the freedom of travel outside Japan. This deliberate discrimination by the Japanese authorities was intolerable to the Korean residents in Japan. Furthermore, as repatriation was materialized and their ties with the Republic deepened, the Korean compatriots' desire for travel to the

homeland became still more ardent.

Taking this ever-increasing desire into account, Chongryun set it at the 30th Plenum of its Central Committee as an important task of the work of defending the rights of the Korean residents in Japan to win the freedom of travel to the homeland and outside Japan, forming the Committee for Demanding the Freedom of Korean Residents in Japan to Travel to the Homeland April 9 in order to propel this movement.

The central and local meetings in celebration of May Day in 1963, which adopted the “resolution for freedom of travels to the homeland”, presented an important occasion to put the movement of the Korean residents in Japan for travel to the homeland on a mass stage.

The Japanese authorities pleaded the absence of diplomatic relations with the Republic, the unfavorable influence it might exert on the “south Korea-Japan talks” and other excuses as reasons for continuing to hamper the travel of Korean residents to the Republic. At this juncture, on July 15, 1963, the Government of the Republic published a statement clarifying the justice of the demand of the Korean citizens in Japan for travel to their homeland and the Japanese authorities’ unreasonable infringement of their rights, strongly demanding that appropriate steps be taken without delay.

At the 31st Plenum of its Central Committee, held on July 16-17, 1963, Chongryun reviewed the movement for the realization of travel to the homeland to that time discussing and deciding on tasks and measures for the further development of this movement, whose headway became all the more brisk following the meeting.

Korean residents in all parts of Japan vigorously launched a petition and took actions demanding reunification, held large and small mass meetings and distributed publications. In particular, a “group of Korean residents in Japan demanding freedom of travel to the homeland” marched on foot from Osaka to Tokyo between March 16 and April 21, 1964, with the participation of over 51,000 Koreans, with welcome and send-off meetings all along the route drawing over 157,000 Koreans.

The movement demanding freedom of travel to the homeland commanded the support and encouragement of broad sections of the Japanese people. By the end of December 1965, 1,065 local government

bodies of Japan, including the Tokyo Metropolitan Assembly and representing more than 85 per cent of the Japanese population, had adopted resolutions supporting the realization of free travel by Korean citizens in Japan to their homeland. This showed that the movement of the Korean residents had stirred up public opinion among the Japanese people (see the Talk of the Committee for Demanding the Freedom of Korean Residents in Japan to Travel to the Homeland, December 28, 1965). Voices of international support and encouragement, too, became louder still.

Backed by the unyielding struggle and mounting public opinion, Chongryun convinced the Japanese authorities on December 28, 1965 to permit the re-entry of two Korean residents to Japan, thus securing the right of travel to the Republic (they were the first group of visitors to the homeland). Chongryun and the Korean compatriots in Japan had obtained the right of travel to the homeland two years after the start of their mass struggle and for the first time since national liberation.

The realization of free travel to the homeland was another victory in the struggle to defend the democratic national rights of the Korean citizens in Japan. Moreover, it made their socialist homeland still more near and dear to the Korean nationals in Japan and inspired them with a great national pride and hope. It offered them an important occasion to turn out in Chongryun's patriotic activities for national reunification.

### SECTION 3. THE MOVEMENT THAT WITHSTOOD THE ORDEAL (1966- End of 1970)

For the movement of Korean residents in Japan the years 1966 to 1970 were a period in which, amidst the complex circumstances following the conclusion of the "south Korea-Japan treaty", a vigorous struggle was waged to establish the ideological system of *Juche* within the Chongryun organizations and to defend their lawful position so that the ordeal was overcome fearlessly and the patriotic movement pushed forward without letup.

### **1. The Struggle against the Forced Application for “Agreement Residence” and the Imposition of “ROK” Nationality in Defence of the Citizenship of the Republic**

In the latter half of the 1960s the US imperialists and the south Korean puppet clique made still more frantic moves to unleash a new war against the Republic. The US imperialists intruded their armed spy ship “Pueblo” deep into the territorial waters of the Republic in January 1968, touched off the incident of the large espionage plane “EC-121” in April 1969 and caused the incident of the armed spy ship “I-2” in June 1970.

In keeping with the US imperialists’ intensified moves for a new war, the Japanese authorities committed acts of all-out suppression against Chongryun and the Korean residents in Japan. In April 1967 they unilaterally interrupted the repatriation work and set about hammering out the “immigration law” and “foreigners’ schools bill”.

In particular, the Japanese authorities and the south Korean puppet clique openly schemed to force the Korean residents in Japan to apply for “agreement residence” and to accept the “ROK” nationality under the “‘ROK’-Japan agreement on legal status”. Application for “agreement residence” meant that according to the “Agreement between Japan and ‘ROK’ on the Legal Position and Treatment of the ‘ROK’ Nationals Living in Japan”, the “ROK” nationals were required to apply within five years of its taking effect for the granting of residence in compliance with the formalities laid down by the Japanese government. The qualifications for obtaining the “agreement residence” required the nationality to be “ROK”, and so any applicants who had the Korean nationality were obliged to change it.

Chongryun waged a tenacious struggle to expose and denounce the real nature of this machination, to reject it and to defend the citizenship of the Republic. It denounced the machination of application for the “agreement residence” for pursuing the sinister political end of making the Korean residents in Japan recognize the “ROK” government as the “only lawful government of Korea” (Article 3 of the “ROK-Japan basic treaty”) and of perpetuating the division of Korea. At the same time, it exposed the real nature of this machination, which was to screen the

Korean residents in Japan politically and expand the so-called “forces supporting the ROK”.

Chongryun exposed the fact that the Japanese authorities were trying to force “ROK” nationality on Korean nationals in Japan and to make them apply for “agreement residence” by means of regulations on business transactions relating to banking accounts, inheritances and weddings and of such administrative measures as those concerning acquisition of concessions and the handling of traffic accidents, and it strove to ensure that such affairs were correctly dealt with.

Simultaneously, Chongryun energetically conducted the movement for regaining the Korean nationality as an active countermeasure against the reactionaries’ internal and external machinations. The Korean residents in Japan with the “ROK” nationality who realized the true nature of the move for forcing them to apply for the “agreement residence” and the act of imposing the “ROK” nationality on them showed a tendency towards restoring their Korean nationality. Thus, at the end of 1966, the number of Korean compatriots who claimed the Korean nationality exceeded 26,000.

The great leader kindly took measures for seven representatives of the Korean residents in Japan to be returned to the Fourth Supreme People’s Assembly of the Republic in the election held in November 1967. Moreover, he stated in the Ten-Point Political Programme of the Government of the Republic announced at the First Session of the Fourth Supreme People’s Assembly that the Government of the Republic considers itself bound in duty to jealously protect the Korean citizens in Japan, who are full-fledged overseas citizens.

Greatly inspired and encouraged by the concern shown by the great leader and the socialist homeland, the Korean compatriots in Japan turned out more resolutely in the patriotic movement and the movement to defend their civil rights.

The struggle of Chongryun and the Korean residents in Japan to regain Korean nationality against the moves for forced application for the “agreement residence” and for imposition of “ROK” nationality on them enjoyed the support of broad sections of the Japanese people. In June 1970 the National Association of Mayors, involving over 90 cities of Japan,

addressed a strong demand to the Japanese government that it should take appropriate measures enabling Korean residents in Japan with the “ROK” nationality to change it to the Korean. Further, the assemblies of 159 local self-governing bodies including the Tokyo Metropolitan Assembly adopted a statement of their views that the basic human rights of the Korean residents in Japan should be respected, and strongly demanded that the Japanese government take this into account (see the Documents of the Seventh Meeting of the Eighth Central Committee of Chongryun, Korean ed., p. 55).

Under the stress of the determined struggle of the Korean residents in Japan and mounting public opinion, the mayor of Tagawa, Fukuoka Prefecture, allowed 14 Korean residents to change their “ROK” nationality to Korean for the first time. With this as a turning-point, the tendency of permitting the change of nationality spread to all parts of Japan.

The Ministry of Justice of Japan went so far as to institute a suit in the name of “an order to perform one’s duties” against the Tagawa city authorities in an attempt to upset their just decision, thereby bringing pressure to bear upon the municipal governing bodies. The critical voices of the Japanese people against the Ministry of Justice, however, rose high. In such circumstances, the Japanese government authorities were compelled on February 27, 1971 to issue a notification of the Immigration Bureau Chief\* allowing the local municipal bodies to deal with the work of changing nationalities to that of Korea.

\* This notification specifies three categories of people as qualified for the change of nationality: persons not registered as “a national of the Republic of Korea”, persons who have not been furnished with a passport by the “ROK” authorities and persons who have not applied for the “agreement residence”.

By January 1971 the number of Korean residents in Japan with restored Korean nationality had reached 4,690 people of 2,184 families in 168 cities, 20 districts, 47 towns and one village under 41 prefecture-level government. By February 1974, the figure had exceeded 8,000.

This success in the struggle of the Korean citizens in Japan clearly demonstrated their strong will to defend their national dignity and honour

as overseas citizens of the Republic, however difficult conditions might become.

## 2. The Struggle to Establish the Ideological System of *Juche*

Of fundamental significance in the activities of Chongryun to pull through the difficult period of ordeal were the Eighth Congress of Chongryun and the subsequent struggle to establish the ideological system of *Juche* in its organizations. At the Eighth Congress of Chongryun, held in Tokyo May 25-27, 1967 with the participation of 1,455 representatives and 1,068 observers, the work carried out after the Seventh Congress was reviewed, debates held and decisions adopted on the tasks for stepping up the struggle to closely equip Chongryun officials and the Korean compatriots with the revolutionary ideas of the great leader, to build up the Chongryun organizations more firmly in the light of the prevailing situation, to hasten the independent reunification of the homeland and defend the democratic national rights of the Korean residents in Japan.

Establishing the ideological system of *Juche* in the Chongryun organizations was the key to the strengthening of the unity of thought and will in the organizations, the growth of Chongryun's fighting efficiency and the successful fulfilment of various patriotic tasks. This was a still more urgent requirement because in those days the internal and external reactionary moves to suppress the Chongryun organizations and Korean nationals were being stepped up and various negative tendencies to impede the unity of the ranks of Chongryun manifested.

In this light, Chongryun called the Third Plenum of its Eighth Central Standing Committee in July 1967 and debated the agenda "On Thoroughly Carrying Out the Decision of the Eighth Congress of Chongryun", deciding on concrete tasks to establish the ideological system of *Juche* in the organizations.\*

\* By the ideological system of *Juche* in the work of Chongryun, it is meant the position and viewpoint of equipping oneself firmly with the thoughts of the national leader, uniting around him and carrying on the patriotic movement of Chongryun under his leadership.

Chongryun explained to its officials and Korean compatriots in

Japan the necessity of equipping themselves with the revolutionary thoughts of the national leader and the position and role of the outstanding leader in the development of history and of the social movement, and led them to make a deep study of his brilliant works and glorious revolutionary history.

Chongryun officials and Korean compatriots in Japan made an enthusiastic study of the great leader's immortal classics including his "Selected Works", his report to the Conference of the Workers' Party of Korea, the Ten-Point Political Programme of the Government of the Republic, and his report delivered at the 20th Anniversary Celebration of the Founding of the Republic. This study gradually became their daily routine, and "Study Hall of Marshal Kim Il Sung's Revolutionary History" was built in many places (July 1968) and the history of the great leader's revolutionary struggle earnestly studied.

In particular, the movement to study the great leader's biography "General Kim Il Sung, the Sun of the Nation"\* was of importance in establishing a correct view on the leader among the Chongryun officials and Korean compatriots. They read the biography with greater zeal than ever, many of them sitting up all night over the book. Reading for the first time the biography which systematically described the glorious history of the great leader Marshal Kim Il Sung's revolutionary struggle from his revolutionary family and incipient revolutionary activities to his leadership of the building of socialism and communism, the Korean compatriots in Japan felt inexpressible excitement and emotions and came to a deep realization of the wisdom of his leadership, his revolutionary achievements and lofty virtues in the process of study.

\* In those days the Japanese people's interest in the leader's biography increased and "General Kim Il Sung, the Sun of the Nation" was published in a Japanese version under the title of "Kim Il Sung, Biography" by the publishing house Yusangaku in April 1969. This was followed by publication in English, French, Spanish and Arabic versions, and its wide distribution among the peoples of 148 countries in the five continents.

The profound study for the establishment of the ideological system of *Juche* brought about a radical change in the ideological consciousness of



the Chongryun officials and Korean residents in Japan. They became more deeply aware that the development of the homeland, prosperity of the nation, well-being and hopeful future of the Korean compatriots in Japan were unthinkable apart from the great revolutionary thoughts of the respected leader Marshal Kim Il Sung and his wise leadership.

In this period Chongryun exerted great efforts for the strengthening of its organizational unity based on the ideological system of *Juche*. This was necessitated by the fact that weakness and wavering appeared in the face of the ordeals of the then prevailing situation of growing complexity in the Korean residents' movement, when the subversive and suppressive moves of the internal and external reactionaries were becoming clear, undermining unity and cohesion within the organizations. In such conditions, ensuring organizational unity based on the ideological system of *Juche* by thoroughly embodying the great leader's thoughts and leadership in the work of Chongryun was the basic guarantee of the victorious progress of the patriotic movement.

In a number of teachings, including his talk with the members of the congratulatory delegation of Korean residents in Japan visiting the homeland on the occasion of the 20th anniversary of the founding of the Workers' Party of Korea, the great leader gave guidelines to be followed in strengthening the organizational unity of Chongryun, stressing that there must be a centre and a hard core in order to successfully ensure unity and cohesion in the organizations. This provided a weapon to the Chongryun officials for conducting their internal work along the right path.

As a result, the work of equipping themselves with the great leader's thoughts was deepened among the Chongryun officials after the Eighth Congress, so that the unity of thought and will in the organizations based on the ideological system of *Juche* was strengthened as never before.

### **3. The "100-Day Renovation Movement" and the "120-Day Renovation Movement"**

The fervent endeavours of its officials and the Korean compatriots at large who turned out in the mass renovation movement tided Chongryun over the period of severe ordeal.

Chongryun organized and conducted the "100-Day Renovation

Movement” from June 1 to September 9, 1968, prior to the 20th anniversary of the founding of the Democratic People’s Republic of Korea.

While the movement for creating model branches of Chongryun was a lasting and basic renovation conducted during the whole period of the patriotic movement of Chongryun, the mass renovation movement was one for solving the urgent patriotic tasks posed at every stage of the movement. The “100-Day Renovation Movement” was a manifestation of the wish and fidelity of the Korean compatriots in Japan to thoroughly defend and carry out the great leader’s teachings on the basis of the successes in the work of ideological education unfolded after the Eighth Congress.

This renovation movement was a mass patriotic movement aimed at equipping all the Chongryun officials and Korean compatriots in Japan closely with the thoughts of the great leader, uniting them firmly around him, defending solidly the democratic, national rights of the Korean compatriots and hastening the independent reunification of the homeland. (see the Documents of the Fourth Plenum of the Eighth Central Committee of Chongryun, Korean ed., p. 18.)

The renovation movement was conducted in three stages. In the first stage, beginning with the performance of the music and dance epic “Glory to the Great Leader” given in celebration of the 20th anniversary of the founding of the Republic, thorough organizational and ideological preparations were made for pushing forward this movement as an all-institutional and all-mass movement; in the second stage mass renovations were made in the fulfilment of the five main tasks of this movement; in the third stage the object was to surpass Chongryun’s working targets of 1968 by the 20th birthday of the Republic and to make the renovation movement an everyday affair of Chongryun’s work. Goals were thus set by stages and concrete organizational and political work conducted.

Chongryun set as the first and foremost task of the renovation movement ideological education to firmly equip its officials and compatriots with the great leader’s revolutionary thoughts. During the renovation movement it became a rule to study “Kim Il Sung, Selected Works” and other works and teachings of the leader, and the movement

for reading scores of times the Political Programme of the Government of the Republic announced by the great leader and the movement to read one hundred times the “Reminiscences of the Anti-Japanese Guerrillas” was afoot among officials and compatriots everywhere. The number of compatriots studying the Reminiscences increased three times.

During the renovation movement Chongryun vigorously carried on the work of defending national rights by continually opposing the internal and external reactionaries’ moves to force the application for the “agreement residence” and the “ROK” nationality and by conducting internally and externally the movement for the realization of travel to the homeland of the congratulatory delegation of the Korean residents in Japan on the occasion of the 20th anniversary of the founding of the Democratic People’s Republic of Korea.\* Chongryun also struggled resolutely against the new war moves of the US imperialists and south Korean puppet clique and their fascist suppression of the south Korean people, actively supporting the latter in their anti-US struggle to save the country and making new progress in foreign affairs.

\* See the material “Records of Administrative Litigation on the Re-entry of the Congratulatory Delegation of Korean Residents in Japan on the Occasion of the 20th Anniversary of the Founding of the Democratic People’s Republic of Korea.” Chongryun won this lawsuit at the local and high courts, which confirmed the legitimate nature of the struggle of the Korean residents in Japan for freedom of travel to the homeland and clearly showed the injustice of the Japanese government’s obstructionist tactics.

In this way, Chongryun made great innovations and progress in various patriotic activities, and greeted the 20th birthday of the Republic with high political enthusiasm and success in its work.

At the Seventh Congress of Activists of Chongryun Branches called to discuss the successes achieved in the “100-Day Renovation Movement” October 21-22, 1968, 504 units earned the honorary title of Twice Model Branch, Model Branch or Model Group. This showed that more branches had become Twice Model Branch or Model Branch than during the period between 1961, when the model creation movement started, and 1967.

In his New Year’s message of 1969, the great leader gave the high title

of successor to the revolutionary traditions to the Chongryun officials and Korean residents in Japan, which boundlessly inspired the compatriots, who had achieved great innovations and successes in the patriotic movement. This was the highest honour the Korean residents in Japan could earn, one that came only through their waging an unyielding struggle for a long time upholding the leader's guidance.

Prior to the Fifth Congress of the Workers' Party of Korea, Chongryun launched the "120-Day Renovation Movement" from July to the end of October 1970. This was a renovation movement to greet the Fifth Congress of the Workers' Party of Korea with brilliant successes in work by consolidating the successes achieved by Chongryun in upholding the great leader's congratulatory message sent on the occasion of the 15th anniversary of its formation, by crushing the internal and external enemies' reactionary offensive and by actively pushing unceasingly ahead with all its activities.

During this movement most of the Chongryun organizations enrolled in intensive studies and short training courses twice to three times as many officials and compatriots than during the "100-Day Renovation Movement", increased the number of participants in various study groups run by the branches 1.5 times and brought two to three times more compatriots under various educational systems, including the system of propagandist in charge of five families (see the "Documents of the Seventh Plenum of the Eighth Central Committee of Chongryun, Korean ed., p. 46.)

During the "120-Day Renovation Movement", Chongryun especially deepened and developed the movement to create model branches on the mass basis. Thanks to the high enthusiasm of the Chongryun officials and Korean compatriots, the model branch creation movement developed in this period into the model chapter creation movement. The model creation movement of Chongryun involved over 3,800 units, with the participation of Korean compatriots in all walks of life, and new progress was made with a considerable number of chapters rising to the level of model chapters.

Through the renovation movement, Chongryun established the ideological system of *Juche* firmly among its officials and compatriots

and consolidated its organizations more powerfully and broadly rooted among the various sections of compatriots, achieving valuable successes in the fulfilment of various patriotic tasks.

In the process of the mass renovation movements conducted in 1968 and 1970, Chongryun aroused its officials and compatriots to display an indomitable fighting spirit and patriotic enthusiasm in carrying out their lofty duties before the motherland and the nation and led them to overcome difficulties and ordeals.

#### **4. The Securing of a Lawful Status for National Education and the Movement against the “Foreigners’ Schools Bill”**

Following the conclusion of the “south Korea-Japan treaty” the Japanese authorities became undisguised in suppressing Chongryun and the Korean residents in Japan, turning their efforts against the work of national education. In order to defend the right to national education recognized by international law, Chongryun organized and waged an unyielding struggle.

On December 28, 1965, the Japanese authorities issued the notification of the Vice-Minister of Education “On the Handling of the Exclusively Korean Educational Establishments” in accordance with the spirit of the “south Korea-Japan treaty”, giving instructions not to authorize the Korean schools either as private or other types of school. On the same day another government notification was issued instructing the organizations concerned to permit the admission of those with “agreement residence” to public schools and to treat them equally with the sons and daughters of the Japanese in matters such as tuition fees, school textbooks and measures for aiding their school education, prohibiting discriminatory treatment in the content of education or in the composition and carrying out of the curriculum. (see “Material concerning the Foreigners’ Schools Bill” compiled by the Committee for the National Education of the Korean Residents in Japan. The other notification mentioned here refers to the document “On the Implementation of the Educational Items of the Agreement between Japan and the ‘ROK’ on the Legal Position and Treatment of the ‘ROK’ Nationals Living in Japan”.)

Immediately, December 29, the Chongryun centre published a statement in protest against the notification, reaffirming its position internally and externally to defend the right of the Korean citizens to democratic national education.

Chongryun waged a vigorous struggle against the moves of the Japanese authorities to establish a “system of foreigners’ schools” in 1966 and to lay the “foreigners’ schools bill” before the Diet in March 1967.

Chongryun regarded this bill virtually as a “bill for suppressing the schools of Korean nationals in Japan”, an evil security law permitting the Japanese authorities to exercise direct control over the management of all independent schools of the Korean residents in Japan, appointment of their teaching personnel and content of their education, to carry out forcible investigation and to give orders at will to suspend lessons and even close down the schools themselves.

While exposing the true nature and injustice of this bill, Chongryun gave wide publicity to the content and just character of democratic national education. Infuriated at the move of the Japanese authorities to frame an unprecedentedly evil law on top of their constant suppression of the national education of the Korean residents in Japan following their defeat in the Second World War, the Korean residents turned out day after day in a campaign of protest in the capital and provinces. In about a year from March 1967, a total of 140,000 Korean compatriots in Japan participated in the protest movement, joined even by the Korean nationals affiliated with Mindan.

As a result of active work aimed at the Japanese people, over 6,000 public organizations and about 30,000 people from different social sections, including over 5,300 celebrated scholars, educationists, artists and jurists demanded the Japanese government ensure national education for the Korean citizens in Japan and withdraw the “foreigners’ schools bill”. The assemblies of the local municipal bodies representing more than half the population of Japan adopted resolutions demanding the ensuring of national education for the Korean residents.

Not only the general public of Japan but also many international organizations, including the World Teachers’ Federation and public figures of various countries, expressed solidarity in support of the

movement of Chongryun for the legitimate right to national education, and came out in strong protest against the Japanese authorities' unwarrantable behaviour.

Owing to the stubborn struggle of Chongryun and the unanimous condemnation of public opinion at home and abroad, the attempt of the Japanese government to get the "foreigners' schools bill" through the Diet was frustrated in 1967, 1968, 1969 and 1972. This bill had been rejected seven times by 1974.

In order to secure the lawful status of national education, Chongryun worked actively to obtain the approval of all independent schools as "educational foundations". As a result, by the end of January 1971, 146 schools at all levels out of 155 and the educational associations in 26 metropolitan, provincial and prefectural jurisdictions out of 27 had legal recognition.

The defeat of the move to pass the "foreigners' schools bill" and consolidation of the lawful status of national education through the unyielding struggle of Chongryun and the Korean compatriots in Japan was another valuable gain in upholding the independence of national education and defending democratic national rights.

In this period Chongryun exerted great efforts to obtain the approval of an educational foundation for Choson University, the highest institution of democratic national education. From 1959, when Choson University moved to Kodaira, Tokyo, it applied to the metropolitan government over and over again for recognition as a miscellaneous school. This did not materialise, however, due to pressure and administrative measures by the Japanese government.

Taking the opportunity of the tenth anniversary of the founding of Choson University, Chongryun gave wide publicity to the substance and state of affairs of education at the university. In particular, the seminars organized by Choson University for its president and the presidents, rectors, and professors of Japanese universities and colleges were of great significance in introducing the ideal and substance of education at Choson University and in strengthening the scientific and cultural exchanges and friendship between Korea and Japan. These conversations, held in Tokyo and Osaka, were attended by 76 celebrated presidents and rectors of

Japanese universities and colleges and members of the Science Council. Over 11,000 scholars and men of culture who agreed to sign the request for the authorization of Choson University unanimously made a strong demand to the Japanese government for recognition of the university.

Under the pressure of mounting public opinion, the Tokyo metropolitan government was compelled to accept the application for approval of the establishment of Choson University in April 1966. In particular, after the installation of a progressive figure as Governor of Tokyo Metropolis in April 1967, this problem focussed still greater attention internally and externally, with much of the Japanese media giving wide publicity to the legitimacy of education at Choson University and of national education in general.

When the Tokyo metropolitan government moved towards authorization, the Minister of Education declared that "the Ministry of Education will never approve the authorization of Choson University... We thought to serve a warning, but with it alone, there is a great possibility of being ignored, and so we will take effective administrative measures." (statement of Minister of Education Kennoki reported by the evening edition of the "Asahi Shinbun", September 5, 1967.)

The south Korean puppet clique tried to hamper the authorization of the university by hook or by crook, saying that they were "seriously concerned" about the matter.

National education, however, is the legitimate right of a people based on the principle of self-determination of peoples. According to the School Education Act of Japan, as well, the governors of local bodies have the right to authorize miscellaneous schools, and so it was reasonable for the Tokyo Metropolitan Governor to approve the opening of Choson University at his own discretion.

The Japanese government authorities found it no longer possible to ignore the reasonable voices of the people, and Choson University was at last authorized on April 17, 1968.

This was a great victory won by the Korean compatriots in Japan in their struggle to defend democratic national education, and another important landmark in the development of national education and the strengthening of scientific and cultural exchange and friendship between



the peoples of Korea and Japan. The authorization of Choson University simultaneously proved the wrongfulness of all the moves of interference and obstruction by the internal and external reactionaries who had unwarrantably attempted to suppress national education.

In this period of ordeal for the movement of Chongryun, the great leader Marshal Kim Il Sung showed parental care for the strengthening and development of national education. In particular, he sent congratulatory messages to the teaching staffs and students of the schools, which in 1968 were granted the "Title in Celebration of the 20th Anniversary of the Founding of the Democratic People's Republic of Korea" indicating concretely the tasks and ways for the strengthening and development of national education. He also took steps to increase funds sent for education aid and scholarships to the sons and daughters of the Korean compatriots in Japan. He then sent as gifts enough national musical instruments to Korean Primary and Secondary School No. 1 in Tokyo to form an orchestra of national music.

Inspired by the repeated favours bestowed by the homeland on them, the Chongryun officials and Korean compatriots in Japan blasted the Japanese authorities' attempts to get the "foreigners' schools bill" through the Diet and obtained legal approval for all the Korean schools, thereby consolidating the lawful status of national education.

## **5. The Struggle to Enhance the Prestige of the Republic, Protect the Chongryun Organizations and Promote the Movement for National Reunification**

In a tense situation, Chongryun and the Korean compatriots in Japan waged an unyielding struggle to rebuff the internal and external reactionaries' moves against the Republic and Chongryun, defend the socialist homeland, safeguard the lawful status of the Chongryun organizations and protect the basic human and national rights of Korean residents in Japan.

The Japanese government decided at a Cabinet meeting to "close the repatriation agreement a year later" (August 23, 1966) and gave notice to the Republic through the Japanese Red Cross Society. On August 21 it closed down the office for receiving Korean residents' repatriation applications.

This unilateral step by the Japanese authorities was based on the promise given to the south Korean puppet clique that "The agreement on the repatriation of Korean residents in Japan will not be prolonged and a new agreement or the like will not be concluded." (south Korea-Japan ministerial conference) It pursued an improper political aim.

Chongryun waged a struggle against this step, regarding it as a wrongful act running entirely counter to the agreement on the repatriation of Korean citizens in Japan and going back on international law and usage and humanitarian principles. Nevertheless, the Japanese authorities unilaterally stopped the repatriation of Korean citizens in Japan in December 1967. The struggle of Chongryun and the Korean compatriots in Japan against this unwarrantable behaviour and to have the work of repatriation restarted became still more fierce.

The Korean residents who rose in a mass struggle in protest besieged the relevant offices of the Japanese authorities and denounced their insincere acts, branding the step they had taken in spite of 17,000 applicants for repatriation still remaining as unwarrantable even from the moral point of view, and strongly demanding that repatriation work be resumed at once by holding Korea-Japan Red Cross talks without delay.

Meanwhile, Chongryun struggled resolutely against the Japanese authorities' move to rig up an "immigration bill" laid before the Diet in February 1969 on the pretext of "rationalizing the formalities of entry and departure" of foreigners. The bill was so drafted as to restrict the activities of foreign residents and allow immigration bureau officers to freely carry out forcible investigations and infringe upon human rights. It went so far as to provide for the authority of those officers to banish foreigners by force at any time. In addition, the bill laid down that strict restriction and control should be exercised over the entry of representatives of progressive political parties and organizations of different countries into Japan and over their activities during their stay.

Considering that the greater part of the foreigners residing in Japan were Koreans, the object of this bill was evident. The Japanese authorities were seeking to create a legal basis to restrict the freedom of political activities of the forces that supported the Republic and to banish them at will, by more openly pursuing a hostile policy against the Republic. In

fact, between December 1950 and June 1966 alone, 15,180 Korean residents in Japan were forcibly deported to south Korea with the “immigration law” as its legal basis.

In order to frustrate the succession of moves to pass the “immigration bill” after 1969, Chongryun waged an all-compatriot struggle. The Korean compatriots in Japan energetically carried out many mass meetings, demonstrations, petitions and street propaganda campaigns between 1969 and 1973, with the participation of a total of 330,000 people. This struggle had the active support and encouragement not only of the progressive people of Japan but also of the people of the whole world, including 37 international organizations. As a result, the “immigration bill” was checked twice (in 1969 and 1970).

Chongryun also took an active position in dealing with the Japanese authorities’ wrongful suppression of the Korean Credit Union. Following the conclusion of the “south Korea-Japan treaty”, the Japanese authorities intensified the suppression of Korean merchants and industrialists in Japan. As a part of this move, they committed the fascist barbarity of mobilizing over 500 armed policemen and over 200 revenue officials in searching the head office of the Tonghwa Credit Union (the present Association of Korea Credit Unions) and its Ueno branch on December 13, 1967. The police and tax officials glaringly ignored the legal formalities for the “search” and, on top of that, beat and injured officials of the syndicate who had resolutely protested against their wrongful act. They went to the length of seizing all the documents of the syndicate, including account books and slips which had nothing to do with the “case of suspected tax evasion of Korean merchants and industrialists in Japan” put up as an excuse for the “search”, even taking away whatever of the syndicate officials’ personal effects they could lay hands on.

Chongryun and the Association of Korea Credit Unions in Japan decided that the search by the Japanese police was aimed at destroying the credit syndicates and, at the same time, at finding clues for the suppression of Chongryun by seizing the books and other documents of the credit syndicates and learning the financial situation of the Korean merchants and industrialists in Japan, various Chongryun organizations and the national education work. It regarded the act not simply as a revenue

investigation but as an act of political suppression of Chongryun and all Korean residents in Japan and waged a resolute struggle to prevent the recurrence of such an illegal search.

Declaring “Let us defend our syndicates by ourselves!”, the Korean residents in Japan launched protest actions against the National Tax Administration Agency and, at the same time, actively helped to increase deposits in the Association, safeguarding its public confidence and putting its business on a regular basis.

Chongryun widely exposed and denounced the injustice of the Japanese authorities in suppressing the Association and has been engaged in a court action for the past 16 years\*.

\* In July 1984 the Tokyo Local Court passed unwarrantable judgement totally turning down the Association’s just demands and justifying the Japanese authorities’ illegal act of suppression. At present the case has been appealed to the High Court.

In this period Chongryun enhanced the prestige of the Republic by conducting such activities as an exhibition of goods of the Democratic People’s Republic of Korea.

Chongryun widely publicised the justice of the heroic Korean People’s Army’s defensive measure of capturing the armed spy ship “Pueblo”, and launched a movement to expose and condemn the US imperialists’ moves for unleashing a new war, to crush the internal and external reactionaries’ acts against the Republic and firmly defend the socialist homeland.

The exhibition of goods of the DPRK held by Chongryun greatly contributed to the deepening of international understanding of the Republic. On display at the exhibition were 4,800 items of goods of 200 kinds including the products of the engineering, mining, metal and textile industries, foodstuffs, articles of daily use, table luxuries and chinaware. The exhibition ran for 320 days in all at the Korean Commerce and Industry Hall in Ueno, Tokyo, from May 15 to December 1, 1970, and at the Korea Hall in Osaka from December 22, 1970, to March 31, 1971. From the first day the exhibition awakened great public interest, and was visited by more than 710,000 people, including foreigners from 66 countries, Japanese people and Korean residents in Japan.

The exhibition boosted the pride and self-confidence of the Korean

compatriots in Japan in their prosperous socialist homeland, and brought them to turn activity to the fulfilment of patriotic tasks. It went a long way towards increasing the international prestige of the Republic in the eyes of the people of Japan and various other countries of the world, and to strengthening friendship, solidarity and economic and cultural exchange between the peoples of Korea and Japan.

In those days, Chongryun waged a tireless struggle against the anti-Chongryun moves which constituted a link in the chain of anti-Republic machinations, thereby firmly defending the homeland.

In this period the internal and external reactionaries stepped up their acts to undermine Chongryun more than ever. This was apparent in the case of their forcing an official serving under the Okayama Prefectural Headquarters of Chongryun to become a spy in July 1966, the assault of over 30 policemen on the Hall of the Korean Central Art Troupe in Japan in 1967, the provocative rifle shooting practice of the Japanese Ground Self-Defense Force with Choson University as a target and the outrages against its teaching staff and students by over 50 mobile police troops in October 1967, and cases of assault on the offices of Chongryun organizations in various parts of Japan, including that on the office of the Shonai chapter of Chongryun in Yamagata Prefecture. The reactionaries went so far as to forge the newspaper “Rodong Sinmun”, an organ of the Central Committee of the Workers’ Party of Korea, making it appear to slander the Republic and Chongryun, and played the trick of distributing copies under the name of the newspaper “Choson Sinbo”.

Each time such moves of suppression, subversion and deceit were made, Chongryun exposed and condemned the fascist crimes without delay and lodged mass protests against them, checking and frustrating the reactionaries’ underhand schemes. In this way Chongryun firmly defended and consolidated its lawful position.

In the situation following the conclusion of the “south Korea-Japan treaty”, when the internal and external reactionaries viciously stepped up their moves to impede the cause of national reunification, Chongryun vigorously propelled the work of expediting national reunification.

A total of 2.4 million Korean compatriots in Japan attended the work of mass political propaganda and national amity conducted by

Chongryun in 1967-1970, and 26 million copies of various propaganda booklets were distributed. In February 1969 Chongryun launched the work of “month of struggle against death penalty sentence against patriots including Kim Jong Tae of the United Revolutionary Party of South Korea” as a movement of all compatriots, so that the beastly acts of the US imperialists and the south Korean puppet clique were denounced in all parts of Japan and the voices of the Japanese people raised in the cause of saving south Korean patriots.

Thus even in this complex situation, Chongryun and the Korean compatriots in Japan played an important part in the struggle of the Korean people for national reunification.

In this period Chongryun launched out into the international arena as well. In February 1967 the Korean Scientists Association in Japan joined the World Federation of Scientists, and other organizations under Chongryun became members of international organizations, introducing the just activities of Chongryun to the world at large.

Chongryun in this manner successfully tided over the period of ordeal from 1966 to the end of 1970 and steadily developed the movement of Korean residents in Japan. The movement in this period gained the valuable lesson that the patriotic activities of Chongryun would always make progress only if the ideological system of *Juche* was established in the organization and, on this basis, its unity of thought and will was strengthened, the position of the hard core was consolidated and advance was made actively, without the least vacillation before any difficulty and ordeal. The movement also showed that if Chongryun carried on its movement with the active support and co-operation of the Japanese people in all walks of life, it could pull through a difficult situation successfully.

#### SECTION 4. THE MOVEMENT FOR FULL IMPLEMENTATION OF THE *JUCHE* IDEA (1971-February 1974)

In the period between 1971 and February 1974 (the 10th Congress of

Chongryun), the organization consolidated its ranks on the basis of the results of having overcome trials and waged a struggle to fully implement the *Juche* idea in all fields of its work and thus made fresh progress in the movement of Koreans in Japan.

### **1. The 9th Congress of Chongryun and the 150-day Innovation Movement**

Chongryun affairs in the early 1970's progressed under the new internal and external situation. The Fifth Congress of the Workers' Party of Korea, convened in November 1970, marked a new milestone in the development of the Korean revolution. New developments were brought about in the struggle of the south Korean people for the democratization of society against the fascist military regime and the "Yushin dictatorship" of the south Korean puppet clique.

Under this situation the 9th Congress of Chongryun was held in Tokyo for three days beginning January 29, 1971. It was attended by 1,152 delegates and 860 observers, 2,012 people in all.

The aim of the 9th Congress was to sum up the successes of the officials and fellow countrymen following the 8th Congress, and to discuss the measures to fully implement the *Juche* idea in all fields of the work of Chongryun.

The great leader sent a congratulatory message to the 9th Congress of Chongryun, the first time he had sent such a communication. In it he said he highly appreciated the success Chongryun had achieved in the past, put forward important tasks for developing Chongryun affairs to a higher stage and clearly indicated the ways in which they were to be carried out and the direction in which the congress was to proceed.

The great leader Marshal Kim Il Sung said:

"In order to consolidate and follow up the successes achieved, stoutly defend the national interests and democratic rights of the compatriots in Japan and make due contribution to the homeland and nation, Chongryun should make the great *Juche* idea its unique guiding principle and implement it thoroughly."

The 9th Congress clearly defined its line of activity for full implemen-

tation of the instructions the great leader had given in his congratulatory message.

The congress made clear that full implementation of the great leader's *Juche* idea in all work was the key to the further development of Chongryun affairs and put forward the main tasks for the purpose. The most important task was to adhere to the line of establishing the ideological system of *Juche* as the basic principle of building up Chongryun organizations and, on this basis, to further strengthen ideological unity and cohesion within the organization, convert all work into work with people and thus build it up to be a powerful organization of overseas nationals of the Republic. The congress set the tasks of stoutly defending the democratic national rights of Koreans in Japan as required by the prevailing situation, making every possible effort to expedite the independent reunification of the country and strengthening international solidarity with the Japanese and other progressive peoples of the world.

The 9th Congress was of great significance in developing Chongryun affairs to a higher stage under the banner of the great *Juche* idea.

In order to carry out the resolutions of the 9th Congress, Chongryun organized and launched a movement to establish the ideological system of *Juche* firmly within its organization and bring about fresh progress in the patriotic work through the "150-day innovation campaign".

The "150-day innovation campaign", from November 1, 1971 to April 15, 1972, was a mass innovation movement which reflected the unanimous desire of the Chongryun officials and compatriots in Japan to be faithful to the respected leader. It was designed to bring about a new development of its organization to greet his 60th birthday.

During this period, Chongryun launched a campaign of reading the report to the Fifth Congress of the Workers' Party of Korea and other works of the great leader, and one of being versed with the text of his instructions. Officials, teachers and youth were set to making a deep study of the important instructions the leader gave for each of their sectors, and all of the organs to building up the "Study Hall of Marshal Kim Il Sung's Revolutionary History" with utmost care so that officials and compatriots would be able to systematically study the great leader's revolutionary history.



As a result, feelings of unbounded respect and adoration for the great leader increased among the Chongryun officials and compatriots in Japan as never before, and they volunteered to carry out the patriotic tasks of Chongryun.

Their enthusiasm was fully displayed in their work to celebrate the great leader's 60th birthday.

Chongryun organized and held a "bicycle procession to convey the 'letter of loyalty' and the 'banner of loyalty'\* of compatriots in Japan to the great leader Marshal Kim Il Sung on the occasion of his 60th birthday". The procession started simultaneously from Sapporo in the north and from Nagasaki in the south on February 23, 1972, bringing the "letter of loyalty" and the "banner of loyalty" delivered by Koreans in different parts of Japan to Tokyo on March 6, covering a distance of 3,000 kilometres. The procession of bicycles was joined by more than 20,000 youths and students who rode bicycles. They were warmly welcomed by 150,000 Koreans in Japan along the route.

\* The "banner of loyalty" was embroidered by 72,000 Korean women in Japan through the "stitch campaign".

Preparation for presents of loyalty to the great leader were undertaken on an unusually large scale with the participation of the broad sections of compatriots in Japan and those under the influence of Mindan. The gifts prepared by the organs of Chongryun and organizations under it, business establishments, schools at all levels, individual compatriots and travellers from south Korea exceeded 6,500 items, including a large revolving copperplate print "The great leader's *Juche* idea crossing the sea" presented by the Central Standing Committee of Chongryun, a folding screen made of zelkova by Korean artists in Japan, a bookshelf made by the teaching staff and students of Choson University, as well as two dinner sets made from precious metals and a dinner-table made of a 250 year-old wild mulberry tree presented by Korean merchants and industrialists in Japan.

Chongryun saw to it that celebration meetings and banquets were held in the centre and headquarters, celebration gatherings in chapters and

branches, meetings for pledges of loyalty by youths and students, as well as meetings of women's groups so that all the compatriots in Japan warmly greeted the holiday in April as the greatest national festivity. In addition, the music and dance epic "Under the Sunbeams of the Homeland" and the mass gymnastic display "The Song of Glory Dedicated to the Leader" were performed to the enthusiastic applause of 140,000 people.

Driving the ideological education deeper during the "150-day innovation campaign", Chongryun firmly established the ideological system of *Juche* within its organization and made fresh progress in the patriotic work as a whole, greeting the great leader's 60th birthday with high political enthusiasm and shining results of work and displaying intense loyalty to the great leader of Korean citizens in Japan.

## **2. Resumption of Repatriation and the Expansion of the Right to Travel to and from the Homeland**

Conspicuous progress was made at this time in the defence and expansion of such rights of the compatriots in Japan as resumption of repatriation and expansion of travel to the homeland.

Chongryun waged a persistent struggle for the resumption of repatriation of Koreans in Japan even after the programme was suspended in December 1967 due to the unfriendly actions of the Japanese authorities.

While launching a campaign to request the prompt resumption of the Korea-Japan Red Cross talks for the continued repatriation of compatriots in Japan, Chongryun and compatriots in Japan aroused public opinion at home and abroad so that the Japanese authorities and Red Cross would change their insincere attitude. They launched a stubborn struggle for resumption of the repatriation of Koreans in Japan, considering this essential in making the Japanese authorities change their undisguised hostility toward the Republic and to regaining one of their basic rights as its overseas citizens, a right for which they had fought without let-up. The Japanese people and the progressive elements of other countries and international organizations rendered positive support and encouragement to the Korean citizens in Japan in their struggle.

The sincere efforts of the Republic, the strong demands of Koreans in Japan and mounting world public opinion obliged the Japanese authorities to restart Korea-Japan Red Cross talks on the resumption of repatriation of Korean citizens in Japan, and delegations of the Red Cross of the Republic and of the Japanese Red Cross thus met in Moscow from December 14, 1970 until February 5, 1971, when both sides signed a joint statement, agreement, record of the talks and other documents. Repatriation of Korean citizens in Japan thus resumed on May 16, 1971.

The resumption of repatriation dealt a telling blow to the reactionaries at home and abroad who had tried to deprive Korean citizens in Japan of their right to repatriation, and greatly encouraged Chongryun in its patriotic work.

Associated with this was the wise leadership of the great leader and his solicitude toward the Koreans in Japan. Having taken measures for the resumption of repatriation, he showed special favour to the first batch of repatriates by receiving them on May 31, 1971 and to the building of the repatriation ship “Mangyongbong”, making it possible for repatriates, beginning with the 159th group in August 1971, to travel to the homeland by the well-appointed vessel of the Republic instead of by foreign ships.

The launch of the “Mangyongbong” not only made a great impression on the repatriates but also implanted warm feelings toward the homeland in the minds of the broad masses of Koreans in Japan and of young compatriots and students, who had never been to Korea.

Chongryun achieved success in expanding the right to travel to the homeland.

Chongryun disputed the restrictions the Japanese authorities had put on free travel to the homeland after the first two Koreans in Japan had been allowed to travel there toward the end of 1965, and waged a bitter struggle to expand this right. Chongryun strove particularly to claim and expand the right to travel through the struggle to ensure a trip by a group of Koreans from Japan to celebrate the 60th birthday of the great leader. The Central Standing Committee of Chongryun formed the aforementioned group and requested the Japanese government to issue them re-entry visas without delay. On February 9, 1972, the head of the delegation

visited the Chief Cabinet Secretary and the Minister of Justice of the Japanese government to offer the written request, and was interviewed by Japanese journalists. The Chongryun officials and Koreans in Japan, wearing a shoulder sash bearing the words "Korean citizens in Japan are to be allowed free travel to the homeland", launched a petition, visiting the Ministry of Justice of Japan in protest against the persistence of the Japanese authorities in their unjust attitude of calling the issue "premature" or a "political issue". In addition, Chongryun asked the Japanese people for support and co-operation, and before long support action was taken by the Japan Socialist Party, Diet members, representatives of political parties, social organizations, trade unions, five lawyers' organizations, men of culture, clerics of different denominations, members of local assemblies including that of the metropolis of Tokyo and other broad sections of the Japanese people.

With public attention to the issue of the re-entry of the congratulatory group rising at home and abroad, the Minister of Justice of Japan on March 18 gave an official reply saying that re-entry visas would be issued to six of thirteen applicants under the name of general travel to the homeland. The Central Standing Committee of Chongryun issued a statement in denunciation of this unjust attitude, strongly demanding that humanitarianism and international practices be respected and that Korean citizens in Japan be allowed free travel to and from the homeland and abroad.

As a result of this struggle, the congratulatory group of Korean activists in Japan, on the occasion of the 60th birthday of the great leader, were granted re-entry visas and visited the socialist homeland in 1972 for the first time since liberation. Thus, 33 delegations and homeland-visiting groups, amounting to 551 men, traveled to the homeland.

In this period Chongryun paved the way for travel to third countries for the first time since liberation.

Invited by the International Teachers' Association to send a delegation to a conference in Budapest, Hungary, in late April 1972, the Korean Teachers' Union in Japan applied to the Japanese government and fought for the granting of re-entry visas. Members of the Teachers' Union and Koreans in Japan, who were not allowed free travel to third countries,

aroused public opinion at home and abroad and launched another petition. As a result, the delegation of the Korean Teachers' Union in Japan won for the first time the right to travel to a third country to attend the conference of the International Teachers' Association. In 1973 alone, six delegations comprising 50 people attended international conferences and returned to Japan.

In this period Chongryun succeeded in expanding the right to travel to the homeland and to third countries, marking another milestone in the struggle for defence of rights. As a result, Koreans in Japan were freed from a plight which was little short of confinement.

### **3. Support for the North-South Joint Statement and the Mounting Movement for National Reunification**

Following the publication of the historic July 4 north-south joint statement around this time, Chongryun brought about a great upsurge in the movement for national reunification among Korean residents in Japan, and energetically launched a campaign at home and abroad against the "two Koreas" scheme of the US imperialists and the south Korean puppet clique.

Owing to the wise initiative of the great leader Marshal Kim Il Sung, high-level north-south talks were held in May 1972, leading to the north-south joint statement published on July 4, the gist of which is the three principles of independence, peaceful reunification and great national unity. Publication of the July 4 north-south joint statement brought boundless joy and great excitement to Korean residents in Japan as well as to the whole nation.

Chongryun and the Korean residents in Japan conducted a large-scale campaign in support of the July 4 north-south joint statement, Chongryun making public the talks its chairman gave in support of the north-south joint statement on July 4 and the statement of its Central Standing Committee on July 6. The Central Committee of Chongryun July 5 proposed to the Mindan headquarters a joint campaign to support and implement the north-south joint statement, reiterating this proposal for a joint meeting in support of talks between the north and south Red Cross organizations on July 21.

Following this, meetings were successfully held in support of the joint statement in different parts of Japan. On July 23 the "Meeting of the Korean Residents in the Ota District of Tokyo in Hearty Response to the North-South Joint Statement" was held with an attendance of 2,500. The venue of the meeting was hung with the slogan "Let's pull down the 38th parallel barrier through contacts and exchange in hearty response to the north-south joint statement" and the audience, gripped with great excitement, punctuated speeches with shouts of "Right!" and "OK!" Subsequent to this, solidarity rallies were held by Korean residents in Shinagawa district on August 3 and in the Katsushika district on August 4. In addition, youth and students, traders and industrialists, scientists and other sections of the Korean population in Japan held meetings in Tokyo, Kanagawa, Osaka, Kyoto, Hyogo and other parts of the country.

On August 7, under the joint auspices of the League of Korean Youth in Japan and the League of "ROK" Youth in Japan, a "National Meeting of the Youth and Students in Japan in Hearty Response to the North-South Joint Statement" was held in grand style with an attendance of over 8,700. On August 15, under the joint auspices of the Tokyo headquarters of both Chongryun and Mindan, a "Meeting of All Korean Nationals in Tokyo in Support of the North-South Joint Statement and in Celebration of the 27th Anniversary of the August 15 Liberation" was held with an attendance of over 13,000. At the meeting, participants confirmed their determination to make efforts to transcend differences in ideas, ideals and organization affiliation in bringing about national reunification, and a unanimous voice was raised among Korean residents in Japan saying "let 600,000 Korean nationals in Japan forge firm national unity and pull down the 38th parallel barrier."

The unprecedented success of the movement for national unity proved the correctness of the three principles of national reunification and Chongryun's policy of national unity, which embodied them.

Chongryun conducted energetic activity to agitate public opinion in support of the north-south joint statement at home and abroad, and the voice for the independent peaceful reunification of Korea was thus lifted up among the Japanese people as never before. On July 22 the Japan Socialist Party, Clean Government Party and Democratic Socialist Party,

along with other political parties, public organizations and trade unions, held a conference to strengthen Japan-Korea friendship in support of the July 4 north-south joint statement and the independent peaceful reunification of Korea, launching a nation-wide movement in support of its reunification. On August 16 public figures from all walks of life in Japan formed the Society to Support the North-South Joint Statement and started a solidarity movement.

Chongryun launched a campaign in support of the five-point policy of national reunification against the “two Koreas” scheme of the US imperialists and the south Korean puppet clique.

On June 23, 1973 the south Korean puppet clique made public a so-called “special statement” in which they made a “proposal of simultaneous entry by the north and south into the UN” and openly made it their policy to perpetuate the national split, instead of adhering to the basic spirit of the July 4 joint statement to which they had affixed their signature. Chongryun laid bare and denounced the essence of the special statement and waged an energetic struggle against it.

On July 4, 1973, Chongryun and Korean nationals in Japan joined with Mindan in holding meetings in Tokyo and Kanagawa for the promotion of the independent peaceful reunification of the country, at which they resolutely denounced those who sought national division. The central committees of both the Korean Youth League in Japan and the League of “ROK” Youth in Japan issued a joint statement July 3 in strong denunciation of the “two Koreas” scheme of the US imperialists and the south Korean puppet clique.

Chongryun forcefully aroused Korean nationals in Japan to the struggle to implement the great leader’s five-point policy, a new country-saving proposal to remove the danger of its being divided forever due to the US imperialists and the south Korean puppet clique. It gave wide publicity to the great leader’s five-point policy at home and abroad to win over supporters and sympathisers. Prior to the 28th General Assembly of the UN, Chongryun launched a petition between late August and early October 1973 for Korean entry into the UN under the single name of the country and against the “two Koreas” scheme. It was joined by 250,000 Korean nationals in Japan including those under the influence of Mindan.

Chongryun cabled the UN Secretary-General October 9 about sending the petition, which clearly expressed the aspiration of all Korean nationals in Japan for national reunification at home and abroad.

Around this time Chongryun was striving to make national reunification the concern of the masses, and saw that all its organizations and people worked for it, taking it as their national duty. Proceeding from the policy of making national reunification the concern of the masses, Chongryun showed fraternal sentiments to the south Koreans traveling to and from Japan, explaining to them the Government of the Republic's policy of national reunification.

Chongryun achieved marked progress in its foreign activity to create an international environment favourable to national reunification.

It gave wide publicity to the great leader's policy of national reunification abroad and contributed greatly to the arousal of world public opinion in support, seeing to it that the whole world lifted up its voice against the "two Koreas" scheme of the separatists at home and abroad and the Japanese militarists' attempt to reinvade south Korea.

In its foreign activity Chongryun disseminated the great leader's works and books on the history of the glorious revolutionary struggle, published in five languages, among the people of over 140 countries in five continents. Around this time a great number of "Groups for the Study of President Kim Il Sung's Works" and "Societies for the Study of President Kim Il Sung's Revolutionary Activity" were formed anew among the Japanese people, while the Association of Diet Members for the Promotion of Japan-Korea Friendship, Japan-Korea friendship societies involving public figures from all walks of life and solidarity organizations were successfully set up.

This further roused public opinion in support of the Republic's policy for national reunification among the Japanese people and strengthened the movement for mutual visits of people, overall economic and cultural exchange and normalization of relations between the two countries against the hostile policy of the Japanese government toward the Republic.

In addition, Chongryun took part in more than ten international conferences held in third countries to promote direct exchange and



friendship with the people of different countries of the world and give wide publicity to the policy for national reunification.

#### **4. Progress of the Affairs of Chongryun Honoured with the Instructions of the Great Leader**

With the way paved for travel a great number of Chongryun officials and Korean residents in Japan visited the socialist motherland.

The great leader met the officials of different organizations and compatriots from all walks of life who visited the motherland, giving them valuable instructions concerning the affairs of Chongryun as a whole. This was of special significance for the development of Chongryun affairs.

Chongryun consolidated its organizations, following faithfully the instructions the great leader gave on strengthening the ideological unity and cohesion of its members on the basis of the *Juche* idea and on building up its organizations at all levels structurally and ideologically.

The great leader met a congratulatory group of Korean residents in Japan and gave instructions “On Further Strengthening the Chongryun Organization” on June 14, 1972. In his instructions, the great leader elucidated the tasks to strengthen the ideological unity and cohesion of the ranks of Chongryun on the basis of the *Juche* idea and to overcome “Leftist” deviation and other problems of principle arising in the strengthening Chongryun organizations.

At the Third Plenum of the Ninth Central Committee of Chongryun held June 27-30, 1972, a resolution based firmly on the instructions of the respected leader was adopted specifying the need to work harder for national reunification, strengthen the unity of Chongryun organization and remedy the “Leftist” deviations revealed among some officials.

The “Leftist” deviations, which weakened the *Juche*-based unity of the Chongryun officials, had an adverse effect on different fields, deriving as it did from glory-seeking, careerism and lust for power. The seriousness of these deviations lies in the fact that they go entirely against the great leader’s instructions and allow enemies at home and abroad to attempt to check the advance of the patriotic movement and destroy the organizations.

As a result, following the Third Plenum of the Ninth Central Committee of Chongryun, the wrong practices revealed within the organizations were overcome, the ideological system of *Juche* firmly established within the organizations of Chongryun from the central body to the branches and, on this basis, the unity of the ranks further strengthened.

The Fourth Plenum of the Ninth Central Committee of Chongryun, held February 15-17, 1974, summed up the work carried out following the Third Plenum.

Chongryun strove to carry out the instructions of the great leader concerning the launching of an energetic struggle to convert the work of Chongryun into work among people and to establish organizational and administrative discipline.

At a reception for the Chongryun delegation on June 1, 1973, the great leader gave instructions "On Some Tasks of the Officials of Chongryun" which threw full light on the need for all of its officials to improve the art of leadership and convert the work of Chongryun entirely into work among people.

The great leader Marshal Kim Il Sung said:

"It is true that Chongryun is a representative body of the Koreans in Japan in that it looks after their interests. Nevertheless, it is an ideological organization which does political work with people. It is not an administrative organization. To all intents and purposes, it is a mass political organization.

"For this reason, Chongryun must not become administrative under any circumstances."

Upholding the teachings of the great leader, Chongryun waged an energetic struggle to carry them out, conducting educational work among the officials to improve their leadership and work among the people and, in this course, considerably overcoming administrative, bureaucratic formalistic and other outmoded methods and styles of work.

In this period Chongryun saw to it that at the reception of the great leader's instructions, organizations at all levels brought these home to the relevant officials and overseas nationals, drawing up a plan to carry them out and making strenuous efforts to implement them, thus establishing a

well-organized system of work to implement them. Chongryun induced the officials to maintain rigid organizational discipline, firmly establish the ideological system of *Juche* through their organizational life and play vanguard role in work. Chongryun set up rigid discipline in personnel administration and consolidated the ranks of cadres in the organizations at all levels, including those in the headquarters and chapters, in those under it and in business establishments. Chongryun made it a rule for organizations at all levels to hold Wednesday lecture and Saturday study sessions, and established discipline in study and the habit of studying among the officials.

Through this effort Chongryun was firmly consolidated organizationally and ideologically as never before.

Chongryun waged a positive struggle to carry out the instructions the great leader had given to merchants and industrialists and their establishments. Upholding the instructions given on May 26, 1973, Chongryun made strenuous efforts to improve work among Korean merchants and industrialists in Japan.

In his May 26 instructions, the great leader reiterated the Republic's policy toward traders and industrialists, made a scientific analysis of the position and role of Korean traders and manufacturers in Japan and indicated the directions in which they should contribute to the motherland and nation and practical ways to do so.

Finding encouragement in the great leader's calling Korean businessmen in Japan patriotic or progressive businessmen, Chongryun and the organizations of businessmen remedied shortcomings revealed in their work in line with his instructions and made vigorous efforts to rally behind the leader as many Korean businessmen as possible of all age groups.

Business organizations and businessmen made spiritual and material contributions to the successful performance of the Mansudae Art Troupe sent by the leader in Japan between late July and mid-September 1973 and to the celebration of the 25th anniversary of the founding of the Republic. In the struggle to carry out the great leader's instructions, the ranks of traders and industrialists expanded greatly, new trade companies were set up, an "exhibition of products produced by Korean businessmen in Japan" held in Pyongyang in November 1973 and other activities relying

on the motherland were undertaken by traders and industrialists. Chongryun and business organizations waged an energetic struggle to defend the right of enterprise of Korean businessmen in Japan and played a great part in settling the question of miscellaneous taxes. The Korean credit co-operative saw its membership grow significantly, launched a campaign to increase deposits and met the need for funds of Korean traders and industrialists in Japan. The amount on deposit in the Korean credit co-operative increased by 44 billion *yen* between March 1973 and March 1974, a rate of increase that was up by 24 per cent.

Upholding the great leader's instructions, Chongryun launched a campaign for recovering Korean nationals.

In a talk given to the members of a football team from the Tokyo Korean Middle and High School and to the members of a music and dance group from the Yokohama Korean Primary School on August 18, 1972, the respected leader indicated the need to develop a campaign to seek out Korean nationals by the method of one attracting ten, ten a hundred, and a hundred a thousand. In 1973 alone, for instance, 14,848 Korean nationals of 4,130 families were found through an energetic campaign to recover Korean nationals, a mass movement to rescue the national integrity of Koreans from assimilation. By educating the unorganized Korean nationals and intensifying work with them, Chongryun planted in them a sense of national independence and admitted quite a few to its membership. By 1973 a total of about 10,000 Korean students going to Japanese schools were attending summer, afternoon and evening schools to study the motherland and nation and learn the Korean language, 1,000 more than the year before. Adult education made brisk headway as well.

## **5. Development of National Educational Work, Literature and the Arts and Scientific Research**

In the early 1970's Chongryun achieved great progress in national educational work, literature and art and scientific research.

Of epochal significance in the development of the national educational work of Chongryun in this period was the speech "On the Tasks Facing the Educators of Chongryun" the great leader delivered to the members of a visiting group of Korean educators and the members of the

music and sport circle of Choson University at a reception for them on August 31, 1973. The great leader made clear the essence of educational work, its position and role in realizing the *Chajusong* of the nation, analyzed the shining success of Chongryun in educational work and shed full light on the main tasks set before the educators of Chongryun.

True to the great leader's teaching, Chongryun put great effort into developing national educational work so that the ideological system of *Juche* was firmly established in school education and students were cultivated to be successors to the national patriotic movement. Educators particularly strove to improve their political and professional level before anything else to carry out the tasks set forth by the great leader. As a result, they had achieved considerable progress in improving educational work, developed the "model teacher collective" movement and led 11 schools to win the title of "model school", including "school exemplary in study and good use of Korean language", by the time of the 19th Congress of Chongryun. With the improvement of educational work more graduates from different schools took part in patriotic work and came to succeed to the patriotic cause in the different fields of its work.

Through the struggle to consolidate the legitimacy of democratic national education, the opening of 11 schools was authorized and two prefectural educational societies recognized as corporate bodies. As a result, 157 of the 158 schools under Chongryun, along with all the educational societies in 28 prefectures, were recognized as corporate bodies. Construction of schools was propelled and in the period between the Ninth and Tenth Congresses of Chongryun, shining success was attained in erecting ever-larger buildings, cultural halls and indoor stadiums at 31 schools at a cost of more than 6.5 billion *yen*.

In this period, Chongryun conducted brisk activity in the field of literature and the arts.

Performance of the Pyongyang Mansudae Art Troupe, the pride of *Juche* art, in Japan in 1973 threw Koreans in Japan into unbounded excitement and joy and paved the way for Chongryun to develop literature and art in a mass movement.

In this period, Korean writers and artists in Japan created literary and art works on the occasion of the 60th birthday of the great leader,

producing many good works portraying developments of Chongryun and the worthy life of Korean residents in Japan. The Central Art Troupe, the Korean Theatrical Art Troupe in Japan (formed on January 15, 1965 and dissolved in November 1974) and 12 local song and dance troupes gave performance to inspire Korean residents from all walks of life in Japan with unbounded adoration for the great leader and rouse them to the patriotic work of Chongryun. Amateur art circle activity, art festivals and other literary and art activities were performed among Korean residents in Japan, while films and other successful literary and art works were widely disseminated, with the result that a cultured way of life involving learning from and enjoying the art of the motherland became prevalent.

In this period Chongryun also waged an energetic struggle to improve scientific research.

The great leader met Korean scientists from Japan on November 28 and December 16, 1972 and clearly indicated the direction in which to improve scientific research and the tasks to this end. In this light Chongryun laid stress on the study and dissemination of the *Juche* idea and theoretical elucidation of the movement of Korean residents in Japan. In the field of natural sciences, true to the great leader's instructions, research work was conducted in such a way as to serve the interests of Korean residents in Japan and to solve the pressing problems posed by socialist construction and the development of science and technology in the motherland. Korean scientists in Japan firmly established *Juche* in scientific research, achieving many successes in their research work that contributed to socialist construction in the motherland and the development of Chongryun work, and expanded their numbers.

Through the struggle to carry out the instructions the respected leader gave at the reception of Chongryun officials and Korean compatriots in Japan on a visit to the motherland, Chongryun firmly established the ideological system of *Juche* within its organizations and put into effect the great leader's ideas and leadership in the movement of Korean residents in Japan.

## SECTION 5. DEVELOPMENT TO A NEW STAGE (February 1974-September 1977)

In the period from the 10th Congress of Chongryun in February 1974 to its 11th Congress in September 1977 the organization brought its movement to a new stage by launching a patriotic movement under the banner of and as required by the *Juche* idea.

### 1. The 10th Congress of Chongryun and the Policy of Arming Chongryun with the *Juche* idea.

Owing to the struggle of the Chongryun officials and Korean nationals in Japan, the ideological system of *Juche* was firmly established following the 9th Congress within the organizations of Chongryun at all levels from the central body to the branches and, on this basis, ideological unity within the organizations was strengthened and the work for national reunification and other patriotic tasks carried out at a higher level. A great change, particularly, took place in the ideological and moral qualities of Chongryun officials and Korean nationals in Japan. Chongryun had to bring the movement to a higher plane on the basis of the achievement attained in the struggle to strengthen its organizations organizationally and ideologically.

In the light of the need to develop patriotic work, Chongryun held its 10th Congress February 23-25, 1974 at the Korean Cultural Hall in Tokyo\*, marking another milestone for the movement of Korean residents in Japan. The congress was attended by 2,000 delegates and over 240 listeners.

\* The Korean Cultural Hall, in Tokyo, was completed in April 1971. From then on the congresses of Chongryun were held in Korean-owned establishments in Japan.

The great leader Marshal Kim Il Sung sent a congratulatory message to the congress in which he paid high tribute to the shining success Chongryun and the Koreans in Japan had scored under the banner of the

*Juche* idea following the 9th Congress, set forth tasks to develop further patriotic work and clearly indicated the direction in which the congress was to proceed.

The 10th Congress summed up its patriotic movement following the 9th Congress and, upholding the great leader's congratulatory message, discussed and decided on measures to bring the movement of Korean residents in Japan to a higher plane. The agenda of the congress was a report on the work of the Central Committee, a report of the work of the Central Auditing Commission, amendments of the rules of Chongryun, an account of finances and examination of the budget and, finally, election of the leading officers.

At the beginning of its second part, entitled "On Establishing the Ideological System of *Juche*, the Ideological System of Kimilsungism within Chongryun Organizations", the report to the 10th Congress said that Kimilsungism is the immutable guiding idea of the Democratic People's Republic of Korea and the unique guiding principle of Chongryun, the organization of overseas citizens of the Republic. In addition, it elucidated the components, characteristic features and historical position of Kimilsungism and the need to uphold its banner in the movement of Chongryun. In other words, it declared Kimilsungism, which is the internal system of idea, theory and method of *Juche*, to be the guiding idea, theory and method of *Juche*, to be the guiding idea of Chongryun, and specified the need for Chongryun to forcefully propel its movement under its banner. Herein lies the main feature of the 10th Congress, which paved the way for successful development of the movement of Korean residents in Japan and brought the work of Chongryun to a higher plane.

The congress decided on the tasks of strengthening Chongryun organizations, of hastening the independent peaceful reunification of the country under the banner of the three principles and five-point policy of national reunification, of defending national education and democratic national rights and strengthening international solidarity through energetic external activity.

Through the struggle to carry out the decisions of the 10th Congress Chongryun made clear the policy of equipping it with the *Juche* idea and



made strenuous efforts to implement the decision.

Having deep insight into the prevailing situation and the trend of the movement of Korean residents in Japan, the great leader prevailed on equipping Chongryun with the *Juche* idea in his 1975 New Year's message, his congratulatory message sent on the occasion of the 20th anniversary of the founding of Chongryun and other communications.

Equipping Chongryun with the *Juche* idea has two aspects. One of them is to make all the Chongryun officials and Koreans in Japan genuine overseas citizens of the Republic, while the other is to build up the Chongryun organizations and to conduct patriotic activity as required by the *Juche* idea. Equipping Chongryun with the *Juche* idea is eventually designed to meet the socio-political and vital requirements for Korean residents in Japan to live and develop independently as befit the masters of their own destiny: to organize and launch the patriotic movement of Chongryun. It does not conflict, therefore, with the nature of the national patriotic movement of Korean residents in Japan and has nothing to do with the so-called "standardization" of organizations.

Chongryun was able to set forth the policy of equipping itself with the *Juche* idea because it was consolidated structurally and ideologically as the reliable organization of overseas citizens of the Republic, as well as being the mass organization representing the will and interests of the Koreans in Japan and the firmly consolidated internal patriotic forces, and also because through the movement of Koreans in Japan and the practical work of Chongryun the officials and Koreans in Japan became firmly convinced that only when they follow the *Juche* idea can they achieve victory and progress in the movement in face of manifold difficulties and trials, and because the *Juche* idea became an internationally approved creed. In early 1974 the dear leader Comrade Kim Jong Il, the intelligent successor to the *Juche* cause, scientifically formulated and proclaimed the revolutionary idea of the great leader to be Kimilsungism. This provided Chongryun with the essential prerequisite for it to bring the policy of equipping itself with the *Juche* idea to the fore.

The Chongryun officials and Koreans in Japan, having confidence in victory, volunteered to carry out the policy of equipping Chongryun with the *Juche* idea.

## **2. The Struggle to Strengthen the Organizations of the League of Korean Youth in Japan**

The task of strengthening the organizations of the League of Korean Youth in Japan and doing good work with them means the preparation of the rising generation to be the reliable overseas youth of the Republic. This was an important issue in this period, being a matter of rearing a reserve force of the movement of Koreans in Japan and of continuously promoting the patriotic work of Chongryun. It was a task related to the rapid replacement of generations among Koreans in Japan in the mid-1970's.

In this period Chongryun saw to it that the LKYJ organizations were firmly built up and their work with youth improved.

On September 24, 1974, the great leader Marshal Kim Il Sung made a speech "On the Situation in Our Country and Tasks of the League of Korean Youth in Japan" to a group of art and sports delegates of Korean youth in Japan, the second group of Korean educational workers in Japan and a group of Korean high school students in Japan visiting the homeland. The great leader analysed the internal and external situation of Korea, and elucidated the basic line to which the Workers' Party of Korea adhered in the struggle for the independent peaceful reunification and complete independence of the country, as well as the four basic tasks set before Chongryun and those deriving from them which were to be carried out by the LKYJ. He gave an extensive exposition of the mission, basic duty and principles of activity of the LKYJ which paved the way for signal development of the movement of Korean youth in Japan.

At the Second Plenum of the 10th Central Committee, held on November 7-9, 1974, Chongryun discussed and decided on measures to bring about fresh progress in its work by carrying out the great leader's instructions of September 24. The meeting saw to it that all organizations and officials paid deep attention to strengthening of LKYJ organizations and the education of youth, with a view to improving work with LKYJ organizations and Korean youth in Japan and seeing that the LKYJ organizations carried through the great leader's instructions to the end. Chongryun set up new youth work committees at every level to help

forward the work of the LKYJ.

The work of the LKYJ made considerable progress through the struggle to implement the decision of the Central Committee of Chongryun.

Through the struggle to improve the work of the LKYJ, its officials and activists firmly armed themselves with the *Juche* idea, and its ideological system was solidly established within the LKYJ organizations, with the result that the LKYJ was consolidated as a reliable organization of Korean youth and students in Japan.

In this period of its work with youth, the LKYJ overcame outmoded constricted methods of work and formalistic practices, and conducted extensive mass education by various forms and methods to suit the characteristic features and preparedness of all sections of youth. The LKYJ energetically launched such mass campaigns as the “team’s campaign to seek out Korean youth” (1975), the “campaign for talks with 20,000 Korean youth” (1976), the “campaign to scale five heights of the LKYJ” (1976) and the “100-day campaign of loyalty” (1977). The “campaign for talks with 20,000 Korean youth” was designed to strengthen the group, the basic organization of the LKYJ, and to educate and win over as many youth from all walks of life as possible. The number of youth who took part in these talks exceeded 23,000, and in the course of the campaign the LKYJ conducted education through lectures, round-table talks, displays of the films of the motherland and automatic film slide-shows, also holding a large number of picnics and such sporting activities as skiing, football and baseball, all of these involving broad sections of youth. By conducting extensive work with all sections of youth, the LKYJ sought out anew many youths, contacting and involving them in its organization, and made progress in setting up and restoring the LKYJ branches and groups.

By the 20th anniversary of its founding, the LKYJ had firmly built up 45 local headquarters, over 250 branches and over 1,000 groups in all places where Korean youth live from Hokkaido to Kyushu, while two groups had been awarded the “Kim Il Sung Youth Honour Prize”, two branches the title of model branch, and 628 groups the title of twice model group or model group.

The LKYJ played the vanguard role in the sending of 144 pieces of equipment and materials to the Republic in April 1977, the support for the struggle of south Korean youth, students and people, the struggle to expedite national reunification, the defence of democratic national rights, the strengthening of friendship and solidarity with the youth of Japan and other countries and other patriotic movements of Chongryun, greatly promoting their development.

### **3. Rallying of Broad Sections of Koreans in Japan and Strengthening of Branches of Chongryun**

One of the main tasks set before Chongryun in this period was consolidation of the mass foundation by educating and winning over fellow countrymen from all walks of life and solid build-up of branches, the basic organizations of Chongryun, to be powerful. These were pressing questions because the work had not kept abreast with the growth in the proportion of traders and industrialists and the increase of second-and-third-generation Koreans in Japan. At the same time, some branches failed to discharge their duties properly because the enemy intensified his deceptive propaganda and subversive activity.

In this period Chongryun improved its work among all sections of compatriots.

On May 5, 1975, the great leader met a congratulatory group of Koreans in Japan on the occasion of his 63rd birthday and elucidated problems of principle arising in improving the work of Chongryun with compatriots from all walks of life. He dwelt particularly in his teaching on the principle and methods to which Chongryun must adhere in work with people from all walks of life, and on the slogans to be put forward.

Chongryun convened the Third Plenum of its 10th Central Committee, July 7-9, 1975, and other meetings to discuss this issue. At the plenum of the Central Committee it was stressed that in holding fast to the standpoint that Chongryun officials are servants of the masses of Koreans in Japan they should not have a narrow-minded attitude toward the masses but rather educate them persistently, placing faith in them so that all come out with national pride in the struggle for reunification. The meeting discussed the need to grasp correctly the needs and desires of the Koreans

in Japan to conduct political and propaganda work suited to their preparedness and characteristics and, on this basis, frequently hold various mass meetings and functions capable of receiving their support and welcome. It stressed that in order to strengthen the work with compatriots in Japan it is necessary to enhance the function and role of organizations under Chongryun and particularly to firmly build up branches, its basic organizations and rapidly improve their function and role.

Following the plenum of the Central Committee, work with broad sections of the population of Koreans in Japan and activities to improve the work of branches were energetically promoted.

Chongryun carried out the work with the masses of compatriots boldly and on a wide scale, and waged a struggle to remedy the method and style of work of officials, with the result that broad sections of compatriots were firmly united.

The 13th Conference of Activists of Chongryun branches, held on 29-30 May, 1976, was of great significance in strengthening branches. The conference, held in six local meetings, was attended by more than 10,000.

This was the first conference of branch activists to which the great leader had sent a congratulatory message. The great leader said that he highly appreciated the success achieved by branch activists, dwelling on the position and role of the branches in strengthening the Chongryun organization and carrying out patriotic work, and on the tasks of branch officials and compatriots in Japan.

In line with the congratulatory message of the great leader, Chongryun made energetic efforts to strengthen the branch organizations, solidly building up the branch committees and enhancing the role of their members before everything else. Chongryun built up the branch committees by properly combining old with young members, and paid special attention to keeping all the active compatriots steadily on the move by giving them assignments. In addition, it regularly held meetings of branch activists, of the chairmen of branches and short courses for members of branches to improve their qualifications and develop a high sense of responsibility. A model branch campaign was launched in a mass movement in conjunction with carrying out the immediate patriotic tasks.

To strengthen the branches, Chongryun launched the branch team movement in May 1976, one of the mass guidance methods applied in conformity with the new situation, a movement by which guidance groups comprised of full-time officials are sent to branches to help and lead their members forward so that powerful branches are built up and members come forward with great enthusiasm to carry out patriotic tasks.

In the five months from May 15 to October 10, 1976, Chongryun formed branch teams with officials from organizations at different levels, including the central body, and sent them to branches under 10 local headquarters. In July two-week branch-guidance groups were formed with full-time officials from all organizations and establishments and the “three-month campaign for promotion of national reunification and strengthening branches” launched to help branches in their work. By November 1976, 3,036 officials had been enlisted in the branch teams and were active in 914 branches, more than half the total of branches of Chongryun.

With the energetic progress of the branch team movement, many compatriots aged in their 30s and 40s became branch members, making branches all the more active. As a result, new progress was achieved in the education of the masses of compatriots, in the struggle for national reunification and the fulfilment of the patriotic tasks.

The Fifth Plenum of the 10th Central Committee, held on November 4-5, 1976, summed up the valuable success and experience in the branch team movement and greatly helped remedy the method and style of work of Chongryun officials. Following the meeting, Chongryun set up the well-knit system by which all officials go and work amongst the masses of compatriots, making it a rule for them to go to lower echelons and help.

While strengthening branch organizations, Chongryun saw to it that they joined in the movement for national reunification with great enthusiasm.

The branch officials and compatriots took active part in the “march against nuclear war in Korea for withdrawal of US troops from south Korea and promotion of the independent peaceful reunification of the country” between Osaka and Tokyo and the “five million signatures campaign”, aimed at the Japanese people, which Chongryun held between

July and August of 1975. 100,000 Koreans in Japan joined the march, covering about 2,120 kilometres, and held a meeting of solidarity with the Japanese people to arouse public opinion at home and abroad in support of the reunification of Korea. Inspired by the thought that collection of as many signatures as possible is the way to expedite national reunification, the officials of Chongryun branches and compatriots in Japan achieved the result of collecting 5.15 million signatures from Japanese people in all walks of life. The march for national reunification and five million signatures campaign were unexcelled in scale and result.

On November 18, 1975, the 30<sup>th</sup> plenary session of the UN General Assembly adopted a resolution “On converting the armistice in Korea into durable peace and creating the favourable conditions for expediting the independent peaceful reunification of Korea”, co-sponsored by 43 countries, which marked a signal milestone in the debate of the Korean question in the UN. The resolution laid bare to the world the absurdity of the assertion of the US and Japanese ruling circles that the south Korean government was the “unique legitimate government”.

At the news the officials of Chongryun and compatriots in Japan took pride in the fact that they had done their bit in arousing public opinion at home and abroad in favour of the cause of national reunification.

The great leader Marshal Kim Il Sung said:

“The officials of Chongryun branches should creditably work for national unity among all sections of compatriots, inducing those who have strength to contribute strength, those with knowledge to offer knowledge and those who have money to donate money and help and lead each other forward, and support and encourage the south Korean people in their struggle and strengthen friendship and solidarity with the Japanese people, and thus greatly expedite the cause of national reunification.”

Chongryun brought home to the officials of branches and compatriots in Japan the standpoint that its first and foremost task was to fight for national reunification, and that the building up of the Chongryun organization was aimed at achieving the cause of national reunification. It led them to work for national reunification with great enthusiasm, devoting all wisdom to it under the slogan “Let us build up branches

working well for national reunification!” In the organizations of Chongryun and at meetings of branches, sincere collective discussion was held on how to discharge duties and play roles befitting the masters of the cause of national reunification, on how to support the south Korean people in their struggle for democracy and on what to do contribute more to expediting reunification. With the movement for national reunification becoming the concern of the masses in the branches there arose the slogans “Let us form branches striving for national reunification!” and “Let us become branch chairmen fighting for national reunification!”

The Chongryun branches encouraged contact and interchange with Mindan-line compatriots for national unity, organized receptions full of fraternal sentiment for south Korean compatriots traveling to and from Japan and strove to induce city, town and village councils of Japan to adopt resolutions on the reunification of Korea. As a result, the branches were strengthened and came to discharge creditably their mission as the basic organizations of Chongryun.

Thus Chongryun achieved great success in solidly rallying all sections of the Korean population in Japan and in leading branches to act as required by the *Juche* idea.

In this period Chongryun expended great efforts on developing literature and the arts, to enable the compatriots in Japan to enjoy national literature and arts to their hearts’ content, while arousing them to its patriotic work.

A milestone in the development of the literature and arts of Chongryun made possible by the special favour of the great leader was the April 1974 visit of Korean artists in Japan to the socialist motherland, where they improved their artistic ability and held performances. On August 29, 1974, Chongryun held a meeting where it formed the Kungangsan Opera Troupe from the former Central Art Troupe. Formation of an opera troupe in an alien country was a signal event never before known in the history of art activity of overseas nationals the world over.

The local song and dance troupes under Chongryun which visited the Republic in 1975 held performances at the offices of chapters and branches, school grounds, Korean settlements and houses of compatriots, and creditably played the role of mobile propaganda teams.



#### **4. The Struggle to Defend the Organization and Shatter the Schemes of Reactionaries at Home and Abroad to Destroy Chongryun**

Chongryun takes it as a matter of course to defend itself against the subversive activities and tricks of reactionaries at home and abroad in order to preserve its organization and launch its national patriotic movement. This presented itself as a pressing issue in the mid-1970s, when the activity of reactionaries at home and abroad to destroy Chongryun reached extremes.

In August 1974, reactionaries at home and abroad rigged up a political trick, the so-called “August 15 shooting incident”, and launched a feverish “anti-Republic”, “anti-Chongryun” campaign. The south Korean puppet clique and the Japanese authorities became undisguised in their attempt to “control” the activity of Chongryun, absurdly connecting it with this “incident”.

In this situation Chongryun and compatriots in Japan expressed their firm determination to defend the organization to the end, and stoutly defended it without yielding to the enemy’s repeated subversive activity. In September 1974 Chongryun set up a special committee to counter the tricks of reactionaries at home and abroad.

While informing the officials and compatriots in Japan of the essence of the tricks, in a little over three months following the “shooting incident”, Chongryun issued three statements and disseminated over 9.7 million leaflets and 431,000 extras of the newspaper “Chosen Jiho”, also mobilizing 600 propaganda vehicles to expose the essence of the tricks, the enemy’s customary practices and their lies to the public. As a result, it became evident that Chongryun as well as the Republic had had nothing to do with the “incident”.

The Japanese government at that time sent the vice-president of the Liberal Democratic Party to south Korea to convey a “personnel message” and the “memorandum of the special envoy”. At that time the south Korean puppets committed the anti-national act of openly entreating him to suppress Chongryun. Chongryun officials and compatriots in Japan held successive mass rallies and demonstration in the capital and the provinces, also sending the Japanese government 53,200 telegrams and

114,900 postcards of protest.

They lodged repeated protests against the Japanese authorities for surveillance, shadowing and unjustified investigation of Chongryun officials, who had had nothing to do with the “shooting incident”. They adopted a resolute stand as to the raid on Chongryun offices by south Korean agents, including one on the Ikunoso chapter office of Chongryun in Osaka Prefecture, and as to violence on officials. The officials and Koreans in Japan were unarmed but came forward as one body to defend their establishments, putting off business and personal affairs.

Chongryun strengthened its work with the broad sections of the Japanese people, including political and public circles and men of the press as well as with the “Mindan”-line compatriots. Broad sections of the Japanese population raised their voices in co-operation, denouncing the unjustifiable attempt of the Japanese authorities to suppress Chongryun. In September 1974 30,000 Japanese people held a mass rally in Meiji Park in Tokyo, at which they called on the Japanese authorities to bring about a radical change in their policy toward south Korea, and not to co-operate with it in the suppression of Chongryun. In addition, mass rallies and conferences held in 35 urban and rural prefectures of Japan adopted resolutions in protest against the Japanese authorities.

As a result, the Japanese authorities on December 25, 1974 had to dissolve the “special headquarters for investigation of the ‘shooting incident’” set up in the Osaka police department in the face of rising public opinion at home and abroad.

This proved that “the Japanese police authorities pursued desperate investigations for over four months to connect this incident with Chongryun but could not find any grounds whatsoever for this” (statement of the Central Standing Committee of Chongryun, December 26) and that the dirty intrigues of the reactionary forces at home and abroad had failed completely. It afforded clear proof of the justice and legality of the activities of Chongryun and the compatriots in Japan.

In this period Chongryun laid bare and shattered a scheme to rig up the Association for the Promotion of Democracy for Koreans in Japan (APDKJ).

The APDKJ was a fake organization set up by the Korean Central

Intelligence Agency to destroy Chongryun. The fake organization disseminated objectionable writings among Koreans in Japan from early 1975 and openly operated after April 1976, putting up the signboard “APDKJ”. South Korean newspapers went so far as to report that Chongryun had “split”. The APDKJ trickery was characterized by the “anti-Republic” and “anti-Chongryun” intrigues it carried on, professing itself to be “the middle-of-the-road force striving for reunification”.

The APDKJ manoeuvres were shattered, however, by the struggle of Chongryun, compatriots in Japan and the progressive forces among the Japanese people. Chongryun made the essence of the formation of APDKJ and the issue of its objectionable writings known at home and abroad and alerted compatriots in Japan and the Japanese people to its moves. In an article in the newspaper “Choson Sinbo”, dated November 7, 1975, Chongryun revealed the identity and addresses of the author, compiler, printer and dispatcher of the objectionable writings which were supposed to have been issued by the APDKJ, exposing beyond dispute that the organization was a fraud cooked up by the south Korean puppet agents to destroy Chongryun.\*

\* The author of the objectionable writings was a councilor to the south Korean embassy in Japan, and the materials were carried by vehicles of the puppet embassy under diplomatic immunity.

The Japanese newspapers wrote in large headlines that the KCIA was active behind the scenes in Japan, and revealed the APDKJ as a KCIA stooge. With public outcry raised against it at home and abroad, the APDKJ was dissolved in late March 1981 and its scheme to destroy Chongryun met with dismal failure.

Meanwhile Chongryun resolutely fought against the so-called scheme for “visits to the native place”, part of the move to destroy Chongryun.

The south Korean puppet clique started the “visits to the native place” scheme on a large scale under the cloak of humanitarianism, taking advantage of the nostalgia of the large proportion of Koreans in Japan who come from south Korea. The “visits to the native place” and “work

with the team of Koreans in Japan visiting their ancestral graves” was sponsored, directed and controlled by the KCIA, as the “head of the KCIA planning department” in charge of these projects admitted later, and was designed to destroy Chongryun organizations and split the community of Koreans in Japan (Anecdotes of the Third Republic, “Korea Weekly” dated September 23, 1984).

Chongryun laid bare the essence of the scheme for “visits to the native place”, launched a mass struggle against it and made clear that compatriots in Japan could visit south Korea, their native place, even before national reunification once democracy and freedom are ensured with the democratization of the south Korean society. For this purpose it aroused compatriots in Japan to resolutely fight for the democratization of south Korea and national reunification, devoting their wisdom and enthusiasm to the struggle.

Chongryun and the fellow countrymen in Japan thus repulsed the repeated suppression and subversive activity of the reactionaries at home and abroad, defended the dignity and honour of the organization and pushed ahead with the patriotic movement.

## SECTION 6. PURSUANCE OF THE POLICY OF REMODELLING CHONGRYUN ON THE *JUCHE* IDEA (September 1977-November 1980)

In the period between the 11th Congress in September 1977 and the 12th Congress in November 1980, Chongryun pushed ahead with the remodelling of its organizations on the *Juche* idea, reared the core elements to suit the new circumstances in which the change of generation took place, and brought about fresh progress in the patriotic movement, thus creating a valuable asset for the development of the movement of Koreans in Japan through successive generations.

### 1. The 11th Congress of Chongryun

Following the 10th Congress, Chongryun energetically launched a struggle to carry on the policy of remodelling its organizations on the

*Juche* idea. Chongryun officials and compatriots in Japan prepared themselves well as genuine citizens of the Republic, and achieved fresh progress in the building up of the organization and patriotic activity.

The movement of Koreans in Japan which developed at the new higher stage called for propelling the remodelled Chongryun on the *Juche* idea on the basis of the achieved success and experience to suit the prevailing situation. The task facing Chongryun was the strengthening of its organizations to suit a situation in which changes of generation and profession were taking place, and to consolidate itself as a mass organization rooted among young compatriots and other sections of Koreans in Japan.

Chongryun convened the 11th Congress and adopted measures to meet this requirement.

The 11th Congress was held on September 26-28, 1977, in the Korean Cultural Hall in Tokyo, with the attendance of 2,068 delegates.

The congress summed up the results Chongryun had achieved in its patriotic work upholding the banner of Kimilsungism following its 10th Congress and discussed and decided on how to implement the policy of remodelling Chongryun on the *Juche* idea.

The great leader Marshal Kim Il Sung sent the congress a congratulatory message in which he set forth the highly important tasks for the development of Chongryun as required by the *Juche* idea and the way to fulfil them. In his message the great leader analysed the admirable results Chongryun had achieved in the past, bestowed on it the honour of calling its members the ardent advocates and practitioners of the *Juche* idea and set forth the tasks for full implementation of this unique guiding principle.

In particular, the great leader gave the formulation that it is the basic task of the movement of Koreans in Japan to fight in defence of the democratic national rights of compatriots in Japan and for national reunification, and pointed to the need for Chongryun to firmly build up its organization so as to brave any trial.

Upholding the congratulatory message of the great leader, the 11th Congress of Chongryun discussed and decided on plans for action in carrying out with great energy the policy of remodelling Chongryun on the

*Juche* idea, waging an intense struggle to expedite national reunification, tightening solidarity with the Japanese people and other progressive people of the world, consolidating the Chongryun organizations structurally and ideologically and other problems. The congress particularly adopted the policy of remodelling Chongryun after the *Juche* idea as its general task. This was of signal importance in subordinating other work of Chongryun to the implementation of the policy of remodelling it on the *Juche* idea and in pushing ahead with implementation of this policy.

Chongryun launched a powerful campaign to carry out the resolution of its 11th Congress under the slogan "Let us unite, fight and march forward under the banner of the immortal *Juche* idea, the banner of Kimilsungism!"

## **2. Strengthening of the Work of Educating the Masses and National Educational Work**

Chongryun made positive efforts to strengthen the education of the masses and to develop national educational work.

Chongryun endeavoured to improve the education of the masses in light of the undisguised moves of the Japanese authorities to assimilate Koreans in Japan and of the considerable change of generation among compatriots in Japan.

The question of the change of generation in Chongryun is not merely a question of age but one connected with the existence and dignity of the community of Koreans, one concerning the succession and development of the cause of patriotic undertakings of Chongryun. It is a question vital to the future destiny of the movement of Koreans in Japan.

The reactionaries at home and abroad conducted vicious deceptive propaganda against the Republic and Chongryun and resorted to every possible means and method to alienate Koreans in Japan from the Chongryun organization and to suppress and destroy it. In particular, they pursued a cunning policy of national assimilation toward young compatriots\*.

\* "Status of Koreans in Japan" from "On Future Immigration Administration"

(Registration of Foreigners, No. 221, June 1977), a treatise by Sakanaka Hidenori, judicial clerk of the Immigration Bureau of the Ministry of Justice, can be cited as an example. The treatise dwells on the policy of intensified suppression of the political activity of Koreans in Japan and the assimilation policy toward the broad sections of the Korean population in Japan.

Some young compatriots, infected with the capitalist view of value, lacked a sense of national integrity, lost sight of the motherland and nation and went so far as to become naturalized as Japanese subjects and marry Japanese.

The great leader Marshal Kim Il Sung said:

“In the light of the new situation in which generation is being changed among compatriots, Chongryun should further strengthen education among young people, steadily improve the method and style of work of officials, reject the trend of national nihilism and flunkeyism toward great powers and foster as many people as possible to be ardent patriots loving the motherland and nation.”

The circumstances surrounding the compatriots in Japan and the rapid change of generation in the composition of compatriots made necessary a radical improvement of their ideological education.

Chongryun strove to educate broad sections of compatriots including the youth.

In order to strengthen education of compatriots in Japan in the idea of *Juche*, Chongryun arranged lectures on and study sessions of the *Juche* idea in the headquarters, chapters and branches to give an exposition of the principle of the *Juche* idea in easy terms intelligible to all, acquainting them with the wise leadership and the history of the revolutionary struggle of the great leader.

Chongryun often gave education about national reunification among compatriots in Japan through lessons and symposiums on national reunification.

Chongryun conducted the education of compatriots in Japan in the consciousness of national integrity in an original manner and improved its contents and method. Mass educational establishments of different forms were formed anew such as adult schools, culture lecture rooms, lecture rooms for students' parents, schools for traders and industrialists, mother-

tongue lecture rooms for students studying abroad and mutual-aid groups to suit the character, level, desire and taste of the compatriots.

Adult schools of different forms conducted education to suit the desire and taste of the students, breaking with outmoded practices and paying heed to such opinions as "it would be good to have conversation taught to enable us to use our language in everyday life," "it would be advisable not only to teach our tongue but also to give comprehensive and systematic information about the motherland and the nation," "it would be preferable to fix the scale, form and place so as to befit the school". Education conducted in adult schools covered conversation in Korean, Korean history, culture, geography, customs, economic knowledge, child psychology, medicine and health, song and dance and cooking. Lessons were attended by a large number of young compatriots.

Chongryun persistently conducted the education of young compatriots to suit their character and preparedness on the principle of gradually bringing this to a higher plane instead of making a strong demand or imposing it on them from the beginning. Young compatriots, in particular, were rather lacking in national spirit and organizational training, but were at a comparatively high level of knowledge and very active. They had the good points of displaying eagerness and enthusiasm about understanding of affairs. Though they lived buried among the Japanese, they subconsciously wanted to establish contacts with Koreans as members of the Korean nation. Taking this mentality into account, Chongryun conducted the education of young compatriots methodically.

As a result, young compatriots and many Koreans from different walks of life in Japan were embraced in the system of adult education, and even those who had not been embraced in the educational network of the organization came to gatherings. They not only attended different forms of lesson, but also did the good deed of bringing unorganized compatriots to attend. Some compatriots were enthusiastic enough to arrange different forms of lessons of their own accord and to organize and operate the educational centres.

These educational institutions were popular among compatriots in Japan and became a place of learning where the consciousness of national integrity was implanted in young compatriots and their political aware-



ness raised. Through these educational institutions many young compatriots were appointed members of branches, and many of them took an active part in the movement of loving the schools and became directors of school educational associations, the Credit Unions and officials of the Chamber of Traders and Industrialists Federation. Some of them, on second thought, had their children admitted to Korean schools.

As a result, in 1978 alone Chongryun had over 7,000 compatriots in Japan enrolled in 1,300 adult schools, and in 1979 had over 8,000 adult school students and 4,980 adult school leavers (see "Choson Sinbo" December 25, 1978 and December 20, 1979). Between 1978 and 1979 more than 30,000 merchants and industrialists and young compatriots attended lessons for compatriots and the mobile school of economics.

Chongryun saw to it that the positive experiences created in educating young compatriots and other broad sections of the population were noticed and widely drawn on, taking positive measures to induce officials to steadily seek new methods in conformity with the changed circumstances and bring about radical changes in their work.

In order to strengthen the education of the masses of compatriots, Chongryun strove to enhance the role of the organizations under it. It paid especially great attention to enhancing the role of the League of Korean Youth in Japan and the education of the rising generation.

Under Chongryun guidance the LKYJ vigorously conducted mass education in conformity with its character and further strengthened its ranks. The LKYJ consolidated its mass foundation by extensively organizing and conducting different undertakings such as "talks with 10,000 Korean youth for educational purposes" and "a short course for Korean students attending Japanese high schools" in conformity with the mass revolutionary movement and the character of youth. The LKYJ strengthened work with core youth as required by the change of generation and induced them to win over broad sections of youth and train and rear them so that Korean youth in Japan succeeded with pride to the patriotic cause of Chongryun.

Chongryun carried out organizational arrangement to improve educational work, taking into account the importance of democratic national education in strengthening the education of the rising generation.

Upholding the “Theses on Socialist Education” set forth by the respected leader, Chongryun forcefully pushed ahead with the struggle to develop national education. On September 5, 1977, the respected leader made public “Theses on Socialist Education”, in which he gave an exhaustive scientific theory of education to rear people to be social beings with *Chajusong* and creativity. This was of great importance in the development of national education as well as for educational work in the Republic.

Chongryun aroused the enthusiasm and awareness of teachers by arranging model lectures, exchanges of experience, gatherings for the study of educational methods and other means to carry out the theses on education. In April 1978, Chongryun held the 18th Congress of the Union of Korean Teachers in Japan, and called upon the teachers to bring national education to a new and higher plane upholding the educational theses. All the schools started brisk activity to rear the Korean youth and children in Japan to be creditable national cadres, true patriots equipped with a correct world outlook, workable advanced knowledge of science and technology, of sound physique and ready to serve the country and the people faithfully.

Political and ideological training and education in Korean were strengthened and the organizational life in the Children’s Union, the League of Korean Youth in Japan and public practice activity became brisk among students. The “movement to correctly learn and write our tongue”, particularly, was forcefully launched among students and remarkable progress made.

In this period one school won the title of model school, while there were 15 winners of the title of model school of relevant field. This supplied clear proof of success in national education.

Education in Choson University, the highest seat of establishment of national education, was strengthened as well. The university launched an energetic struggle to carry out the instructions the great leader gave to a university delegation on November 29, 1976. To this end it replenished its educational system by setting up philosophy and kindergarten-teacher training courses in April 1978, and made correspondence doctorate institutes of universities in the Republic available to the

instructors thanks to the favour of the motherland, also instituting the job of concurrent researcher. This enabled the university to discharge its duty creditably as a training centre of national cadres.

In this period the great leader saw to it that educational workers visited the motherland to see the reality of it and gain good experience of their colleagues in the Republic. In addition he sent a large amount in educational aid funds and stipends, as well as the Pyongyang Students and Children Art Troupe. This encouraged the educational workers of Chongryun, who came forward to carry out the educational theses, and compatriots in Japan. The educational workers of Chongryun carried out its educational policy for full implementation of the educational theses under the great leader's care, and reared the children of fellow countrymen to be true patriots, reliable successors to the movement of Koreans in Japan.

### **3. Strengthening of the Chapter Organization of Chongryun**

It was essential in pushing ahead with the policy of remodelling Chongryun on the *Juche* idea to enhance the function and role of all its organizations. Among other things, strengthening of the chapters of Chongryun was most important as activity of the reactionaries at home and abroad to disrupt the Chongryun organization became frantic.

The respected leader Marshal Kim Il Sung, who saw the requirements of the developing movement of Koreans in Japan, met a congratulatory group of Koreans in Japan celebrating the 29th anniversary of the foundation of the Democratic People's Republic of Korea and a delegation of workers from Chongryun chapters on September 12, 1977, and gave them highly important instructions "On Strengthening the Chapters and Branches of Chongryun and Working Efficiently with People from All Walks of Life".

In his instructions the great leader made clear the position and role of the chapters in the Chongryun organization.

The great leader said:

"The chapter of Chongryun is a unit directly leading the branches. Therefore, only when the role of the chapter is enhanced can branch affairs be improved and Chongryun affairs go smoothly."

The great leader pointed to the need to unite all Koreans who desire national reunification and fight in defence of national rights, excluding reactionaries, and to carry out effective propaganda for the socialist homeland and explain the policy of national reunification among the fellow countrymen in Japan. He said that it was necessary to work efficiently with south Korean people traveling to and from Japan and the Japanese people so that they would support Chongryun and help the movement of Koreans in Japan.

The instructions of the great leader became the guiding principle which made it possible to expand and consolidate the Chongryun organization as a whole by radically enhancing the function and role of chapters to suit the character of the composition of the Korean population in Japan and the specific conditions in which Chongryun functioned.

Upholding the instructions of the great leader, Chongryun worked hard to firmly build up its chapters and steadily enhance their function and role.

Chongryun strove to solidly build up the ranks of its chapters and enhance their role following its 11th Congress and regular meetings of its chapters.

Chongryun took positive measures to help its chapters in August 1978. It formed the "teams of aid to Chongryun chapters" from the officials of the central body, central organizations, business establishments and headquarters, and sent them to 40 main chapters. Taking pride in their being the honourable pioneers in implementing the great leader's instructions as to shoring up Chongryun affairs as a whole by strengthening its chapters, members of the "teams of aid to Chongryun chapters" worked devotedly, becoming one with the officials of the chapters and the colleagues. The measure proved effective in firmly establishing the ideological system of *Juche* within the chapters of Chongryun and in consolidating them.

As the Chongryun line on strengthening chapters was carried out true to the great leader's instructions, chapter affairs were improved.

The officials of chapters studied hard, tightened their organizational life and consolidated their unity and cohesion based on the ideological system of *Juche*. As a result, the habit of striving for the

implementation of the great leader's instructions was established.

The chapters of Chongryun made strenuous efforts to firmly build up branches and the organizations under them and make them effective. The chapters concentrated efforts on firmly building up the branches with chairmen and other members, and gave systematic education to fellow countrymen through two-day courses, short courses, individual education and other forms and methods and thus produced many branch members and regularly operated the study group and committee meetings of the branch. The Chongryun chapters educated branch officials to take part in patriotic work as would befit its masters, and helped them through the "group in charge of the branch" programme.

In 1979 alone the short-term course for branch officials was attended by a total of 13,000 people.

The Chongryun chapters achieved great progress in educating and winning over fellow countrymen from all walks of life in Japan, adhering to the mass line. Proceeding from the firm standpoint that they were servants of their fellow countrymen, the chapter officials went deep among them and helped remedy their bottlenecks and troubles. The chapters established contact with broad sections of compatriots in Japan through different forms and methods such as cultural and sports events, dinner parties, tours, picnics, athletic meets, film shows and attendance at performances given by the Kungangsan Opera Troupe arranged to suit the taste and specific conditions of Koreans in Japan, and continued education through house-to-house visits, propagation of publications and lectures.

In addition, they worked hard in defence of the human rights and rights to livelihood of Koreans in Japan. The chapters and branches of Chongryun established the habit of helping fellow countrymen remedy their economic troubles, strove to help them find jobs and handle affairs and private affairs, such as ceremonial occasions. They waged a struggle to call on prefectural and city authorities to offer social security and government loans to Koreans in Japan and expanded their rights, including acquisition of the right to the occupation of municipal dwellings and children's allowance. The chapters and branches of Chongryun opportunely waged protest campaigns against the national tax bureau

authorities who made an unjust investigation of the Korean merchants and industrialists resident in Minami Kobe, Hyogo Prefecture on March 27, 1979, a relief campaign for Korean victims of an earthquake in Miyagi Prefecture in June 1978 and a year-end aid campaign for poor fellow countrymen. They thus gave benefit to fellow countrymen.

Through the vigorous struggle to enhance the function and role of the Chongryun chapters, mass foundation was further consolidated by enlisting into the ranks of Chongryun the compatriots who were outside its educational network and the unorganized fellow countrymen. The chapters and branches of Chongryun achieved considerable results in their vigorous activity for national reunification at home and abroad. In the course of this the political and professional qualifications and methods of mass work of chapter officials improved.

The chapters thus came to be animated and conduct vigorous activity.

#### **4. Expansion of Free Travel to and from the Homeland, Beginning of Short-Term Visits**

Consolidating the success achieved in widening the path for travel to and from the homeland in the early 1970's, Chongryun continued the struggle to effect extensive free travel there and back.

The Japanese authorities imposed unjustifiable restrictions on the travel of Koreans in Japan to and from the homeland and to third countries until 1977. They did not issue re-entry visas to members of groups wishing to attend the Supreme People's Assembly of the DPRK and other meetings of a political character, and fixed the maximum length of stay for the homeland-visiting groups at three months and that for the visiting groups to attend state functions at one month or, in some cases, at even 20 days and unjustly restricted the number of applicants.

Taking advantage of the favourable situation in which the world public opinion\* had risen in defence of human rights, Chongryun waged a strenuous fight to obtain the full right of Koreans in Japan to travel to and from the homeland and to third countries.

\* In May 1978 the Japanese government had to sign Statute A, the "International

statute on economic, social and cultural rights”, and Statute B, the “International statute on human rights,” though it had deferred its ratification as long as possible. In this period Chongryun launched a campaign to demand that the Japanese government fully ensure the democratic national rights of Koreans in Japan in conformity with the basic idea of the international statute on human rights. The Japanese government did not sign Article 41 of Statute B concerning the nonfulfilment of the duties of treaty powers and the committee’s right to investigation, which stipulated that in case the treaty power concerned did not fulfil the provisions of the statute, the individual of each treaty power is entitled to inform the human rights committee.

In this situation, short-term visits of Koreans in Japan to the homeland started on August 12, 1979.

Both the great leader and the dear leader showed great solicitude for short-term visitors to the homeland, seeing to it that the modern passenger vessel “Samjiyon” was built to carry them, that rest homes at Songdowon beach in the city of Wonsan were used as lodgings and that a big tourist hotel was built at Mt. Kumgang.

Chongryun took positive measures to ensure short-term visits to the homeland as the means for these became possible, taking practical measures as to the registration of applicants, the means of transport in Japan, the question of lodging, whom to meet in the homeland and the standardization of tour packages. To this end, the relevant departments of the central body, local headquarters and chapters of Chongryun made timely organizational arrangements, enhancing their function and role.

The successful programme of short-term visits to the homeland of Koreans in Japan was of great importance in strengthening the work of Chongryun, as it gave an opportunity for many Koreans in Japan, particularly those who had been born in Japan and never been to the homeland, to see the reality of the homeland and its prosperity under the wise guidance of the great leader and the dear leader, and to feel national pride and acquire a correct understanding of the Republic. The short-term visit represented a great success in the struggle of the Koreans in Japan to win full freedom of travel to and from the homeland. With the programme producing repercussions at home and abroad, the fellow countrymen who had had no contacts with the Chongryun organization came to visit the

Republic through its offices and to correctly understand the might and role of the Chongryun organization.

In this period another success in extending the freedom of travel to and from the homeland of the Koreans in Japan was the re-entry into Japan of a delegation celebrating the 67th birthday of the great leader. In March 1979 they attended the Third Session of the 6th Supreme People's Assembly of the Republic. This meant removal of the Japanese authorities' unjustifiable restrictions on the right to the exercise of sovereign power of Koreans in Japan and a great victory in the struggle for the sovereign power of the Republic and the citizenship of Koreans in Japan.

## **5. Concerted Efforts in Promotion of the Cause of National Reunification**

Toward the end of the 1970s, Chongryun and fellow countrymen in Japan launched an energetic struggle of concerted effort against the "two Koreas" scheme of the splittists at home and abroad.

In this period the US imperialists made the "two Koreas" scheme the basic strategy of their policy toward Korea and became undisguised in their splittist moves. In his report at the 30th National Anniversary Celebration of the Founding of the Democratic People's Republic of Korea held on September 8, 1978, the great leader shed light on the essence of the "two Koreas" policy of the US imperialists and put forward proposals for reunification and national salvation, including one for the resumption of talks on reunification.

In the Second, Third and Fourth Plenums of the 11th Central Committee, held respectively on October 23-24, 1978, June 15-16, 1979 and on July 9-10, 1980, Chongryun discussed the tasks to be performed and measures to be taken for national reunification in conformity with the requirements of the prevailing situation in each period and energetically launched the movement for national reunification. As a result, fresh progress was made in Chongryun's movement in support of this cause. Officials and compatriots came to have a correct view and the attitude of masters on the work for national reunification, and to push ahead with the work in a mass movement.

All the organs and organizations of Chongryun conducted brisk



political propaganda for and mass discussion on national reunification. All the officials and compatriots undertook more than one assignment and contributed to the cause of reunification in practice. As a result, the work for national reunification was converted into the concern of the masses and forcefully pushed ahead as never before.

As the north-south talks were resumed\*, Chongryun strengthened the work for national unity with the Mindan-line compatriots.

\* Working delegations had their first meeting on February 6, 1980 to arrange Prime Minister-level talks between the north and the south.

The Chongryun officials and compatriots in Japan went among the Mindan-line fellow countrymen purposefully and increased contacts and interchange with them so that they came to oppose the splittist policy and raise the banner of grand national unity. As a result, they came to raise their voice in support of the great leader's policy on national reunification. They came to approve of the meetings and actions designed for national unity with Koreans in Japan, and the numbers of those who decried the atrocious fascist cruelties of the south Korean puppet clique among them gradually increased.

Chongryun rendered positive support and encouragement to the just anti-fascist struggle for democracy of the south Korean people as if it had joined their fighting ranks.

Toward the close of the 1970s, the anti-fascist struggle for democracy of the south Korean people developed to a new stage. In October 1979 the south Korean people rose at the risk of their lives for the democratization of society in the struggle against the despotic south Korean regime in Pusan, Masan, Seoul, Kwangju and other places. Flurried at the fierce struggle of the people, the puppet clique provoked the incident of the shooting of Park Jung Hee in an attempt to stifle the mounting popular resistance. However, no attempt could check the just struggle of the people aspiring after the democratization of society and reunification. The struggle of the south Korean people for the abolition of the "Yushin system" and the resignation of its followers further mounted.

The clique of Chun Doo Hwan, who made his appearance as a new

fascist dictator with the backing of the US imperialists, barbarously suppressed the mounting struggle of the south Korean people. In May 1980 the Chun Doo Hwan clique committed the cursed atrocity of murdering the patriotic people, youth and students of Kwangju by calling out tens of thousands of puppet paratroops, planes, tanks, armored cars and artillery.

Under the stirring situation, Chongryun rendered powerful encouragement and support to them in struggle out of compatriotic love.

No one and no force could prevent Chun Doo Hwan from being kicked out, just as in the early 1960's Syngman Rhee had been ousted and toward the end of the 1970's the traitorous Park Jung Hee felled. This was the unanimous opinion of the broad masses of Koreans in Japan. Watching closely the progress of the valorous struggle of the people of Kwangju, Chongryun officials and compatriots launched a succession of political and propaganda campaigns and mass movements in strong denunciation of the fascist suppression and murderous atrocity of the Chun Doo Hwan clique and in support of the south Korean people's struggle for democracy, holding mass rallies, street propaganda and demonstrations, bicycle and motorcycle processions in appeal to public opinion at home and abroad. On May 20, 1980, Chongryun held the national congress of Koreans in Japan in denunciation of the fascist suppression of the followers of the "Yushin system" against the south Korean people, and on May 21 its Central Standing Committee issued a statement which bitterly condemned the south Korean military fascists for their enforcement of the "extraordinary martial law" and suppression of youth, students and citizens at bayonet-point. Some fellow countrymen, who had been taken in by the appeasement and deception of the agents of the puppet clique in the past, repented at the atrocious crime of the fascist dictators who had betrayed the country and nation, embarking on the road of national reunification under the slogan "Let us co-operate, unite and reunify the country!"

## **6. A New Stage of External Activity**

Following the 11th Congress, Chongryun conducted energetic ex-

ternal activity and made fresh progress in this field.

In this period Chongryun gave priority in its external activity to the dissemination of the *Juche* idea throughout the world.

Chongryun started vigorous activity to publish English, Japanese, French, Spanish and Arabic versions of the great leader's works "On the *Juche* Idea" and his other immortal works and books on the history of the great leader's revolutionary activity.

In addition, Chongryun strengthened contacts with people of different countries who were studying the *Juche* idea.

With the growth of world public attention to the *Juche* idea, the number of study groups and students of it increased among the Japanese people. These study groups included scholars, men of culture, teachers, youth, students, workers, housewives and other broad sections of people. Scientists and officials under Chongryun made vigorous scholastic interchange with these study groups and made fresh achievements in this. Korean social scientists in Japan broadened interchange with the researchers of the International Institute of the *Juche* Idea, a standing academic organization founded in April, 1978.

Chongryun strove to create an international environment favourable to the struggle of the Korean people for national reunification by tightening solidarity with the Japanese and other peace-loving people of the world. Following the Second World Congress to Support the Reunification of Korea, held in November 1978 in Tokyo with the participation of delegations from 60 countries and 12 international organizations, the movement for support of and solidarity with the cause of national reunification of the Korean people mounted among the people of the world. Before and after the congress, lectures and talks designed to promote a correct understanding of the peaceful reunification of Korea and Korea-Japan relations were widely arranged among the Japanese people. Chongryun gave wide publicity to the Government of the Republic's proposal for the independent, peaceful reunification of Korea and laid bare by diverse means the essence of the "two Koreas" scheme of the splittists.

With public opinion raised in support for the peaceful reunification of Korea, over 50 solidarity organizations were formed in support of

reunification among the Japanese people, including the “Japanese Committee to Support the Independent Peaceful Reunification of Korea,” founded in June 1976. The solidarity movement was launched through statements, resolutions, talks, street propaganda and other means. In this period the public opinion voicing support for the reunification of Korea rose higher among the Japanese people, a fact clearly proven by the adoption, in the three years from September 1977 to November 1980, of resolutions in support of the independent, peaceful reunification of Korea by 1,122 local assemblies.

Chongryun had delegates representing the Korean National Peace Committee attend the 1978 World Congress for a Complete Ban on Atomic and Hydrogen Bombs and for Aid to Their Victims in Hiroshima, along with other world congresses for a ban on atomic and hydrogen bombs, where they called upon and won the warm support of delegates of different countries of the world to force US troops to withdraw from south Korea, taking nuclear and other lethal weapons with them.

In this period Chongryun pushed ahead with work with the progressive people of the world and international organizations, extending the arena of its activity.

Chongryun sent delegations to 20 international conferences, including the International Women’s Conference to Support Korea’s Reunification held in Tokyo and Osaka in November 1979, the 10th Congress of the World Federation of Democratic Youth and the 9th Congress of the World Federation of Trade Unions, and strengthened solidarity with the people of different countries of the world. Chongryun invited foreign delegations to the anniversary celebrations of its foundation, cultivated close relations with them and developed contacts with foreigners staying in Japan. Chongryun invited foreign delegations to the 30th anniversary celebration of the foundation of the Women’s Union in October 1977 and to the 25th anniversary celebration of the foundation of Chongryun in May 1980. In 1978 it formed the “Society of Foreigners in Japan for Korea’s Reunification”, involving scholars, professors, lawyers, clerics, diplomats and special correspondents sojourning in Japan from 38 countries. It cultivated contacts with delegates from over 50 countries and 10 international organizations who attended different

international conferences held in Japan the same year.

In this period Chongryun developed contacts with the international democratic organizations and had the organizations under it enter them as full members.

The Association of Korean Democratic Lawyers in Japan entered the International Association of Democratic Lawyers on April 2, 1975, while the Korean Peace Committee in Japan joined the World Peace Council on May 6, 1977. The Committee of Korean Students in Japan entered the International Union of Students and the Asian Students Association on December 17, 1978, and the Korean Traders and Industrialists Federation in Japan became a member of the International Merchant Trade Union on April 5, 1979.

Thus Chongryun in this period brought its external activity to a new pitch and greatly encouraged the creation of an international environment favourable to national reunification by strengthening friendship and solidarity with the Japanese and other progressive people of the world.

## SECTION 7. PROGRESS OF THE MOVEMENT OF THE KOREANS IN JAPAN (November 1980-May 1985)

It is important for the prospects and destiny of the movement of the Koreans in Japan to lay a firm foundation for its future development. This foundation was laid and the patriotic movement pushed ahead in the period between the 12th Congress of Chongryun in November 1980 and the 30th anniversary of the foundation of Chongryun.

### 1. The 12th and the 13th Congresses of Chongryun

The 12th and the 13th Congresses had great significance in developing the work to remodel it on the *Juche* idea and to advance the movement of the organization. These congresses had characteristic features different from the preceding ones in strengthening and developing the patriotic movement of Chongryun.

The 12th Congress demonstrated at home and abroad the firm

determination of Chongryun officials and the Koreans in Japan to work devotedly for the prosperity of the country and nation and fight through successive generations against any adversity under the wise leadership of the great leader and the dear leader. The 13th Congress, on the other hand, debated the building of a firm organizational and ideological foundation for the development of the movement of the Koreans in Japan by establishing the unitary leading system of the dear leader within the organization.

In the 1970s the question of inheriting the cause of *Juche*,\* in other words, the question of a successor to the leader, was posed as a principled one in the Republic.

\* The cause of *Juche* means the historic task of achieving national prosperity as required by the *Juche* idea and of fully realizing the *Chajusong* of the Korean people.

The stark fact that the old generation is being replaced by a new one with the progress of the Korean revolution demands that the cause of *Juche* should be continuously advanced and accomplished through successive generations. In general, the question of successor covers the nomination of the successor and establishment of his leading system. In the Republic the question of successor to the leader was brilliantly solved by acclaiming the dear leader Comrade Kim Jong Il as the successor to the cause of *Juche* in the early 1970's according to the desire of the Workers' Party of Korea and the entire Korean people, and by establishing his unitary leading system. In the Republic the establishment of the unitary leading system of the dear leader was posed as a fundamental problem related to the succession and development of the cause of *Juche* started by the great leader, and was promoted in close conjunction with establishing this ideological system.

The establishment of the unitary leading system of the dear leader was brought up as an important problem not only for the Republic but also for the development of the movement of Chongryun.

As the question of succession to the leadership system of the leader arose, it became essential to establish a system for passing on the cause of the leader in the light of the development of the movement of Koreans

in Japan. Failure to do so would render hollow the movement of Chongryun, which had been true to the ideas and guidance of the leader. To make a substantial contribution to the accomplishment of the cause of *Juche*, the question of establishing a unitary leading system had therefore to be raised and solved even under the difficult social and political circumstances of Japan.

The 12th Congress of Chongryun was held in Tokyo November 11-13, 1980, with the attendance of 2,051 delegates and a large number of observers.

This period was characterized by the grand march the people of the homeland started toward the reunification of the country and the complete victory of socialism, upholding the decision of the Sixth Congress of the Workers' Party of Korea. The Sixth Congress of the WPK invariably acclaimed the beloved leader Marshal Kim Il Sung as the General Secretary of the WPK and elected the dear leader Comrade Kim Jong Il a Member of the Presidium of the Political Bureau and the Secretary of the Central Committee of the WPK. The historic congress thus held out the bright prospect of accomplishing the cause of *Juche*.

The great leader sent a congratulatory message to the 12th Congress of Chongryun, which was held amid great expectation and attention among Koreans both in Japan and in the homeland.

In his congratulatory message the respected leader highly appreciated the successes Chongryun and the Koreans in Japan had registered in their patriotic work under the banner of the *Juche* idea during the period under review and elucidated the important tasks for developing the movement of the Koreans in Japan to suit the prevailing situation. Noting in his message that Chongryun should further step up the struggle to imbue its ranks with the *Juche* idea, the great leader said that the fate of the Koreans in Japan and the future of their movement can be fully guaranteed only by imbuing the ranks of Chongryun with the *Juche* idea, and clarified its tasks and the way to their fulfilment.

The 12th Congress summed up the work after its 11th Congress, and debated the policy of developing the movement in hearty response to the instructions given by the beloved leader in his message. The congress discussed and decided on a policy of stepping up the remodelling of

Chongryun on the *Juche* idea to firmly unite the Koreans in Japan, including the new generation, behind the great leader and on one of handing down the patriotic cause through successive generations. The congress also discussed and decided on a policy of making a worthwhile contribution to carrying out the great leader's proposal of founding the Democratic Confederal Republic of Koryo and the policy of defence of democratic national rights and external activity.

The 13th Congress of Chongryun was held in Tokyo on June 27-29, 1983, with the attendance of 2,000 delegates and a great number of observers.

The Congress opened in circumstances of great change in the homeland and in the movement of Koreans in Japan.

Attaching great importance to the 13th Congress, the great leader personally sent a congratulatory message, in which he highly appreciated the successes Chongryun and Koreans in Japan had achieved in the struggle to embody the *Juche* idea. His message provided a guiding principle clarifying the task of bringing the movement of Chongryun to a higher plane as required by the developing reality.

The great leader Marshal Kim Il Sung said:

"The strengthening and development of the movement of Koreans in Japan and their future can be fully guaranteed only by remodelling Chongryun on the *Juche* idea.

...

"Chongryun should lay a firm foundation for developing the movement of Koreans in Japan by strengthening the struggle for imbuing its ranks with the *Juche* idea."

The instructions of the great leader were of great significance for the development of the work of Chongryun.

The 13th Congress summed up the work following the 12th, and discussed and decided on a policy of bringing about a new upsurge in the work of Chongryun by carrying out the instructions of the respected leader.

The congress mainly discussed and decided on continuous development of the work of remodelling Chongryun on the *Juche* idea, and on energetically pushing forward the work of establishing the unitary leading



system. The congress clarified the policy of dynamically waging the struggle for national reunification under the banner of anti-US imperialism and independence and of promoting international solidarity. The congress worked out the policy of stepping up the democratic national education of the children of Koreans in Japan and of improving the work of defending the rights to livelihood and enterprise and other rights of traders, industrialists and other Koreans in Japan. After debate the congress adopted a resolution to the effect that organizations at all levels, chapters and branches in particular, should definitely be strengthened, and that the mass foundation for the Chongryun organization should be consolidated and expanded by inducing the officials to go among the masses of compatriots for work with them and to improve the work of education to win over broad sections of the Koreans in Japan, including the young people.

The 13th Congress of Chongryun had great significance in laying a foundation for future development of the movement of Koreans in Japan through firm establishment of the unitary leading system of the dear leader within the ranks of Chongryun and through education and the winning over of broad sections of the compatriot population, including young people and traders and industrialists, to thus bring about a new upsurge in the work of Chongryun.

## **2. “300-Day Patriotic Innovation Movement”**

Chongryun organized and launched a mass movement to better contribute to the cause of the nation by thoroughly implementing the decision of the 12th Congress.

At the Second Plenum of the 12th Central Committee (May 28-29, 1981), Chongryun decided to conduct a “300-day patriotic innovation movement” from June 15, 1981 to April 15, 1982 to greet the 70th birthday of the great leader and the 40th birthday of the dear leader with a high degree of patriotic zeal and brilliant success in work.

Chongryun made new progress in various spheres of patriotic work through the “300-day patriotic innovation movement”.

During this period Chongryun made great strides in making itself an organization of strong ranks in which both the ideological system of *Juche*

and the unitary leading system have been firmly established. The officials of the headquarters, chapters and branches organized “30-day patriotic campaigns”, “60-day campaigns”, “concentrated campaigns” and others out of a whole-hearted desire to have good news to report to the great leader and the dear leader, and they sometimes shared room and board with each other in the offices of chapters and branches, carrying out their patriotic tasks with great enthusiasm and putting aside household and private affairs. In this period the officials of Chongryun and the activists of branch organizations visited 100,000 compatriot households to educate them. Chongryun sought out a great number of unorganized compatriots, admitted 21,500 men to its organization and gained the valuable result and experience of exceeding the target of membership growth by 9 per cent. Chongryun concentrated its efforts on the education of young compatriots and others, and 6,800 young compatriots thus completed the course of adult education. Through this innovation movement, Chongryun improved its ideological and organizational work and made signal progress in defence of democratic national rights, in national reunification and in its external activity.

The patriotic zeal of the Korean residents in Japan to glorify the April holiday manifested itself in preparing gifts for the great leader and celebration functions.

The Korean residents in Japan were whole-hearted in preparing gifts for the great leader. The Central Standing Committee of Chongryun reverentially presented him the photo monument “The Cause of *Juche* Carried Forward through Successive Generations”, a folding screen adorned with a paean and pictures reflecting the intense adoration for him of compatriots in Japan. The organs, organizations and business establishments of Chongryun prepared some 50 congratulatory messages, banners and works of art of high ideological and aesthetic value made from high-quality material. Pooling the patriotic enthusiasm of the patriotic traders and industrialists, organizations at all levels and officials, youth, students, children, women, educators, scientists, technicians, and other compatriots, Chongryun prepared tens of thousands of congratulatory gifts including 26 sets of factory equipment\* and more than 100,000 books of use in socialist construction and the improvement of

people's livelihood in the homeland.

\* These included a vegetable processing factory, a medicine packing factory, a soda-pop factory, a rice mill, a children's foodstuffs factory, a synthetic fur factory, a starch noodle factory, a beer packing shop, a foodstuffs factory, a building parts and elements factory, a small machine-tools factory, a special metal foundry, a spring-water processing factory, a plastic daily necessities factory and others.

Mindanao-affiliated compatriots and travelers to south Korea as well as Chongryun-affiliated compatriots took part in the preparation of gifts. Various sections of Japanese people and men of distinction reverentially presented the great leader with a large number of congratulatory banners, congratulatory messages, works of art and equipment.

The central celebration of Koreans in Japan and other celebrations were held in grand style at the headquarters, chapters, and branches, business establishments, schools and workshops.

The Koreans in Japan observed the 40th birthday of the dear leader Comrade Kim Jong Il with great joy and pride.

On the occasion of the February holiday the officials of Chongryun and the Korean residents in Japan held celebrations at the centre and in the localities with great pride, with such celebrations as oath-taking ceremonies of youth and students for loyalty, souvenir publications, symposia of scientists, art performances and athletic meetings. These celebrations and functions were pervaded with reverence for the dear leader's wise leadership of Chongryun and Koreans in Japan and with firm determination to repay his benevolent solicitude. Chongryun and Koreans in Japan presented him with a "Paeon Dedicated to February" and congratulatory banners, messages and gifts with their best wishes, while prominent Japanese figures extended their warm congratulations.

Through celebration of these auspicious April and February holidays, the Korean residents in Japan fully displayed at home and abroad the unity of the officials and compatriots, who rallied behind the leader of the nation and the country.

### **3. Thoroughgoing Development of Ideological Education**

Following the 12th Congress, Chongryun further intensified the

ideological education of its officials and Koreans in Japan, as the development of the movement of Chongryun called for improving the work of imbuing its ranks with the *Juche* idea.

Chongryun saw to it that all the organizations and bodies concentrated efforts on firmly establishing the ideological system of *Juche* and the unitary leading system, and on giving full play to their patriotic zeal so that a new change was brought about in ideological education. Chongryun also furthered ideological education so that the loyalty to the great leader was invariably succeeded by the fidelity to the dear leader. Chongryun re-examined and perfected the form and method of ideological education as a whole as required by the developing reality, and constantly improved arrangements for and guidance to ideological education.

Through the display of a documentary film showing the great leader's visit to the USSR and socialist European countries, Chongryun conducted extensive education in the greatness of the leader among officials and compatriots and improved explanation work to give them a theoretical view on the leader strengthening education in the principles of the *Juche* idea. Officials and the Koreans in Japan thus came to take high pride in having at the helm a great leader who enjoyed high prestige and authority in the world.

In particular, Chongryun conducted energetical ideological education to establish the unitary leading system of the dear leader, making it the concern of the whole organization.

Since immediately after the 12th Congress, Chongryun has systematically organized and conducted education in the idea, theory, services, leadership art and virtue of the dear leader through various educational systems and ways including regular study courses, intensive short courses and lecture meetings, all the while intensifying the study of the theory on the successor to the leader among officials and compatriots. In 1983 "The People's Leader (1)" and materials on the services and lofty personality of the dear leader were widely studied.

Following the 13th Congress, Chongryun extensively displayed the documentary film showing the visit to China of Comrade Kim Jong Il, Member of the Presidium of the Political Bureau and Secretary of the

Central Committee of the WPK, and launched a campaign to study his classics “On the *Juche* Idea”, “Let Us Advance under the Banner of Marxism-Leninism and the *Juche* Idea” and “The Workers’ Party of Korea Is a *Juche*-type Revolutionary Party Which Inherited the Glorious Tradition of the Down-with-Imperialism Union”. Education in the unitary leading system was extensively and intensively carried out as never before with Chongryun organizing the showing of the documentary film on the dear leader Comrade Kim Jong Il’s visit to China on a large scale for the first time. In 1983 alone this film was attended by more than 173,000 Koreans and foreigners, enabling them to foresee the bright future of Korea with confidence. Chongryun showed this film more than 800 times in Tokyo and in the provinces.

The film was telecast by the NHK and other Japanese television stations, evoking great response among the Japanese people and foreigners in Japan.

Chongryun officials and broad sections of the compatriot population thus came to realize theoretically and ideologically that the prosperity of the country and nation can be achieved when the leader of the nation and his successor are held in high esteem, and advance was made without people being swayed by the vicious propaganda of the internal and external reactionaries.

Chongryun constantly improved and intensified the education of young fellow countrymen and other broad groups of the compatriots.

Main stress in the education of the masses of compatriots was placed on adult education, including work with youth schools.

The “movement to set up 1,000 youth schools”, one form of the movement to seek out Koreans, started in 1981. It was designed to recover Koreans, and make all the Korean residents in Japan true citizens of the nation. It was a movement involving all compatriots in bringing to the fore broad sections of youth as masters of the patriotic work and expanding the mass foundation of the organization and patriotic forces. This movement was undertaken directly by the Chongryun organizations and joined by the Korean Traders and Industrialists Federation in Japan, the League of Korean Youth in Japan, the Union of Korean Women in Japan and the Korean Credit Union.

Chongryun attended to the registration of students, the invitation of teachers and the provision of classrooms. The chapters and branches of Chongryun, groups of the League of Korean Youth in Japan and branches of the Union of Korean Women in Japan arranged visits to and talks with candidates for admission. In order to improve the qualifications of teachers and have them fulfil their role with credit, Chongryun arranged a meeting of the teachers of youth schools in March, one of full-time teachers in east and west Japan in May, and an experience-exchange meeting of teachers in the provinces in June. On April 25 the Central Standing Committee of Chongryun sent a letter to the teachers of youth schools and those in charge of adult education to encourage them in their work. Many compatriots came forward of their own accord to seek and bring candidates for admission, saying "it is the duty of Chongryun to educate youth properly." Some of them offered their houses for youth school classrooms and many branches took it upon themselves to provide finances to youth schools.

As a result, 1,044 youth schools were opened. In 1981 the number of students rose 105 per cent, and that of graduates 77 per cent over 1980. This was remarkable progress in the adult education in those days.

Chongryun sought out a large number of young compatriots and admitted them to youth schools, adult schools, culture classrooms and others. In 1981 the enrolment at youth schools and other establishments for adult education exceeded 10,000, and more than 6,800 graduates were produced. Even after 1981 the "movement to set up 1,000 youth schools and the work with adult schools" went energetically ahead as an important link in the mass education of Chongryun. Broad sections of the population of Koreans in Japan, including youth, thus came to conceive a burning love for the socialist motherland, set store by the Chongryun organizations as their own and inherit patriotism through succeeding generations. The mass foundation of Chongryun has been further expanded.

Following the 12th Congress, Chongryun readjusted and strengthened the system of one propagandist for five families, a powerful means of ideological education of the masses of compatriots, and greatly enhanced the role of the propagandists. The fourth conference of active

propagandists of Chongryun\*, held June 27-28, 1984, served as a good opportunity for this.

\* “The propagandists of Chongryun” are those involved in the system of one propagandist for five families. They comprise full-time propagandists, members of branch organizations and activists. The system is one of education of compatriots, in which propagandists take charge of five households each, regularly educating compatriots giving due regard to tastes and characteristic features. The First Conference of Active Propagandists of Chongryun was held July 1-2, 1963, the second April 27-28, 1966, the third (Conference of Active Propagandists and Active Adult Educationists of Chongryun) July 12-13, 1971.

The respected leader sent a congratulatory message to the Fourth Conference of Active Propagandists of Chongryun in which he highly appreciated the successes of the five-family propagandists and their unheralded efforts, and elucidated tasks to radically improve their work.

The conference discussed and decided on measures to educate and firmly unite the broad sections of the compatriot population in Japan by improving and strengthening their ideological education and the work of the five-family propagandists as required by the developing reality, and to forcefully organize and mobilize them for national reunification and fulfilment of patriotic work.

Following the conference the system of one propagandist for five families has been put into order and consolidated and their role further enhanced to enable Chongryun to give education to the broad masses of Koreans in Japan regularly and systematically. Education of compatriots had not formerly been carried out extensively nor kept abreast with the requirements of the developing situation. These shortcomings were overcome and brisk headway made in this work.

#### **4. Defence of National Rights**

In this period Chongryun energetically carried out the work of defending the democratic national rights of Koreans in Japan, proving itself to be the organization defending their rights and interests.

Acquisition of the right to stable residence and social security for Koreans in Japan was one of the achievements Chongryun attained in

defence of their rights and interests.

In general, what right of residence (which mainly concerns residential qualification and terms of residence) foreigners living in a foreign country enjoy is a vital problem that affects their life and their public activity as a whole.

Japanese authorities for many years deliberately disregarded the peculiarities of the history of Koreans in Japan apart from other foreigners, and imposing various complex and shifting residential qualifications\* on parents, sons and daughters, and grandsons and granddaughters of the Korean population rather than ensure the right of stable residence in Japan.

\* Koreans qualified for residence in Japan were divided into the following five categories: those who are entitled by law No. 126, (Strictly speaking, the residential qualifications are not those which are specified in the Immigration Law), specified residents, special residents, those who have the right of permanent residence and those who have the "right of permanent residence by the agreement".

After its formation Chongryun made consistent efforts to ensure the right of residence and more stable legal status for Koreans in Japan. After its inaugural congress, Chongryun made it its policy to fight against forced banishment of Koreans in Japan, their detention in concentration camps and infringement of their basic human rights. It fought on for defence of these rights, from the time of its formation to 1981 launching a movement to deliver the compatriots illegally detained in the Omura Concentration Camp and fighting against the criminal move to force compatriots to apply for the "agreement residence" (1966-1971) and the "Immigration Bill" (from 1969). In May 1976, Chongryun undertook a campaign to request the right of residence in connection with the "White Paper on Immigration", and in May 1977 it called for the investigation of the actual situation of the Omura Concentration Camp and launched a campaign for the right of residence.

Particularly after the Japanese authorities approved the "International Statute on Human Rights", Chongryun and Koreans in Japan launched an energetic campaign to improve the plight of Koreans in Japan and to call for remedy of their unstable legal status. In connection



with the approvment of the “International Statute on Human Rights” by the Japanese government authorities, Chongryun carried on a campaign for the right of residence and social security between October 1978 and November 1979, and in connection with the “treaty on ratification of refugees” it conducted an appeal campaign between November 1980 and March 1981. It requested Japanese authorities including the ministries of Health and Welfare and of Justice to provide right of residence and social security to Koreans in Japan. In addition, Chongryun officials and the Koreans in Japan made extensive appeal to the local autonomy authorities of different parts of Japan.

The persistent struggle of the Korean citizens in Japan and public opinion at home and abroad obliged the Japanese authorities to rectify the legal status of Koreans in Japan and stipulate the “extraordinary permanent residence” system in the “Immigration and Refugee Law” enacted on June 12, 1981 and enforced on January 1, 1982.

Provision of the “extraordinary permanent residence” system was a great advance in defence of the legal status and the right to livelihood of Koreans in Japan. It entitled Koreans in Japan—parents, sons and daughters, and grandchildren—to stable residence as regards the present “Immigration Law”. Korean youth and children (mainly specified and special residents), who had been obliged to renew their registration every three years, have been freed from the unstable status under which they could have been deprived of their right of residence at any time, and from the red-tapism which required constant renewal of registration at the immigration bureau. This created more favourable conditions for the social and economic activities of Koreans in Japan and for the defence of their right to livelihood (the law, however, still retains such contentious points as the article on forced eviction).

Along with the right of stable residence, Koreans in Japan came to obtain the right to social security by the “Amendment to the Social Security Law”.

The Japanese authorities had not provided social security for Koreans in Japan on the pretext of the so-called “consideration of nationality”. As a result, Koreans in Japan had suffered innumerable hardships through the burden of schooling expenses for their children and

in case of their being disabled due to illness, accident or old age.

In 1981 the Japanese authorities could not but take steps to omit the so-called “consideration of nationality” from “Children’s Allowance Law”, the “Children’s Support Allowance Law”, the “Nationals’ Pension Law” and other laws of social security in the face of the stubborn struggle of Chongryun and Koreans in Japan against their unfair policy of racial discrimination and broad public opinion in Japan.

Acquisition of the right to stable residence and to social security for Koreans in Japan was due to the persistent struggle of Chongryun, the sole organization defending their rights and interests and the broad section of their population. It was also because the Japanese people raised their voices in defence of the basic human and other rights of Koreans in Japan and actively co-operated with them. In this period Chongryun set the request of radical amendment of the “Alien Registration Act” as the main task for defence of the democratic national rights, putting up a strong fight for it as never before. In their abuse of the “Alien Registration Act”, which had the character of a public peace regulation, the Japanese authorities infringed on the human rights of as many as 518, 328 Koreans in Japan on the pretext of violation of the “Alien Registration Act” during the 35 years from 1947 to 1982.

After its formation Chongryun waged a persistent struggle against the “Alien Registration Act” designed to defend the basic human rights and national dignity of the Korean citizens in Japan from unjust infringement and suppression by the Japanese authorities.

Chongryun launched a vigorous campaign for the radical amendment of this law around September 1979 with the enforcement of the “International Statute on Human Rights” and before and after the deliberation of the “Alien Registration Act” in the Japanese Diet in 1982. Chongryun carried on the “three million-signature campaign” for the radical amendment of the “Alien Registration Act” among the Koreans and other foreigners in Japan and the Japanese people between March 1 and April 30, 1985. Through this campaign Chongryun called for the abolition of fingerprint registration and came out against compulsory bearing of the “registration card” and application of punishment. The Chongryun officials and Koreans in Japan achieved the result of collecting

3,686,207 signatures, appealing to broad public opinion at home and abroad.

As a result of the powerful campaign of the Koreans in Japan, resolutions reflecting the demands of Chongryun had by June 1985 been adopted by 802 assemblies of local autonomies, representing 62.5 per cent of the Japanese population.

Chongryun presented the petition, bearing an enormous number of signatures, to the Japanese Diet in May. A Chongryun delegation attended the 12th General Assembly of the International Association of Democratic Lawyers (held in October 1984, in Athens, Greece and attended by delegations from 89 countries) and ensured that it unanimously adopted a resolution calling on the Japanese government to amend the “Alien Registration Act”, abolish the discriminatory fingerprinting system and cancel punishment for noncarriage of the foreigners “registration card”. In October 1984 Chongryun submitted a petition calling for the revision of the “Alien Registration Act” to the United Nations Human Rights Committee in Geneva. Thus public opinion calling for radical amendment of the “Alien Registration Act” rose rapidly assuming a new aspect.

### **5. Support of the Struggle for Anti-US Resistance and Independence of the South Korean People, Struggle for the Realization of the Proposal for Founding the Democratic Confederal Republic of Koryo**

In this period Chongryun roused the masses of compatriots to the movement for national reunification through a powerful struggle in support of the south Korean people’s struggle, which had entered a new stage, and of proposals for national reunification of the Republic including that for the foundation of the Democratic Confederal Republic of Koryo.

Chongryun launched a strong campaign in support of the struggle for anti-US resistance and independence and the anti-fascist struggle for democratisation of the south Korean people.

Koreans in Japan regarded it as their sacred duty to support and encourage workers, youth and students and other broad elements of the

south Korean people in their anti-US, anti-fascist struggle for democratization which mounted fiercely with the Kwangju popular uprising as an occasion. They waged a resolute struggle through meetings, demonstrations, street propaganda and the issue of statements. They especially encouraged the youth and students who had been illegally arrested in the burning of the US cultural centres (in Kwangju on December 9, 1980, in Pusan in March, 1982, in Taegu in September, 1983 and in Seoul in May, 1985). Support was also voiced for progressive figures and fascist suppression by the south Korean puppet clique resolutely denounced. Chongryun conducted various activities to stir up public opinion at home and abroad in support of the valiant struggle of various sections of the south Korean people.

Chongryun conducted a movement involving all compatriots in Japan to bring about realization of the proposal for the founding of the Democratic Federal Republic of Koryo, a proposal that shed new light on the road of national reunification.

To this end, Chongryun gave the proposal wide publicity at home and abroad before anything else, and made positive efforts to have compatriots affiliated with it and with "Mindan", unorganized compatriots and south Korean travelers to Japan informed of the suggestion, striving all the while to arouse public opinion in support of the proposal abroad.

As a part of its efforts to realize the proposal, Chongryun launched a "grand march of Koreans in Japan calling for the withdrawal of the US troops and nuclear weapons from south Korea and promotion of the independent, peaceful reunification of the country" and a petition campaign, involving broad sections of Koreans in Japan without regard to ideas, political views or organization affiliation, extending from June 25 to August 15, 1982. The marchers covered a distance of 6,300 kilometres, were welcomed by 101,500 people en route and the various meetings arranged on the way were attended by more than 111,500. Total attendance exceeded 213,000, and the signatures of 473,000 Koreans in Japan collected ("Choson Sinbo" October 6, 1982). Broad sections of the Japanese people expressed positive support for the grand march.

The Japanese people developed their solidarity movement in support of the reunification of Korea to a higher plane. Example of this included

the International Youth Conference to Support the Independent Peaceful Reunification of Korea, held in Tokyo November 13-15, 1982, with the attendance of delegates from 42 countries and four international organizations, along with the National Meeting to Support Korea's Reunification, which opened in Kobe on November 26 with the attendance of 800 delegates from various sections of the Japanese people from 42 urban and rural prefectures.

In this period Chongryun warmly supported, welcomed and waged a struggle for realization of the Republic's proposal for the tripartite talks aimed at eliminating tension in Korea and at creating favourable preconditions for the reunification of Korea (the proposal was adopted at the Joint Meeting of the Central People's Committee and the Standing Committee of the Supreme People's Assembly of the DPRK on January 10, 1984).

Between March 1 and June 25, 1984, Chongryun launched the "five million-signature campaign against the US moves to provoke nuclear war and to support the Republic's proposal for tripartite talks". Broad sections of the Korean population in Japan took enthusiastic part in the campaign despite all sorts of unfavourable conditions and fatigue. Some of them collected 3,000, 5,000, 10,000, 20,000 and even 30,000 signatures each, finally achieving a total of 6,474,978 signatures. This showed that the proposal for the tripartite talks had received positive support and sympathy from Koreans in Japan and from broad sections of the Japanese people and fully displayed at home and abroad the desire and resolve of Koreans in Japan to reunify the homeland and the unity of the compatriots rallied behind Chongryun.

Rejoicing over the brotherly relief measures for the south Korean flood victims taken by the Republic in September 1984 for the first time in nearly 40 years and the resumption of contacts and exchanges between the north and the south, Chongryun and Koreans in Japan energetically conducted a mass movement for Red Cross, economic and parliamentary talks between the north and the south. Mindan-affiliated compatriots and broad sections of the Japanese people raised their voices in support of the proposal, saying "it is a patriotic proposal" and "it is a proposal to prevent war in Korea and to accelerate national reunification".

Chongryun made a positive contribution to the struggle to prevent the misfortune of national division in conformity with the fast-changing situation.

## **6. Protection of the Organization of Chongryun from the Subversive Activities of the Internal and External Reactionaries**

Around this time Chongryun fought a resolute struggle against the anti-Republic moves of the enemy and his undisguised subversive activity against the organization.

The reactionaries raised a frantic anti-Republic racket in connection with the international “Rangoon explosion incident” conspiracy in October 1983, and conducted undisguised suppression and subversive activities against Chongryun. Reactionaries at home and abroad launched a wide propaganda campaign against both the Republic and Chongryun.

Among these activities the raid on the head office of Chongryun by two rascals armed with pistols on November 18, 1983 deserves special mention. This incident was not a mere chance occurrence but a sort of political conspiracy synchronized with repeated threat and blackmail against Chongryun following the “Rangoon explosion incident”. It was nothing short of indiscriminate terrorism in the light of the means and method employed, and was quite different from the former provocative raids on the meeting hall of the head office of Chongryun (see “Report on the fact-finding of the pistol shooting incident at the head office of Chongryun”, the Society for the Protection of Human Rights of Koreans in Japan, November 1983). The reactionaries openly attempted to suppress not only Chongryun, but also national education. Rascals used sticks to beat Korean high school girls in national costume on the street, and also stabbed other Korean schoolgirls in the legs with daggers, these incidents coming in November and December, 1983. These incidents were intolerable hostile acts and indiscriminate terrorism against the Korean people, as was the raid on the head office of Chongryun.

Koreans in Japan resolutely condemned the reactionaries’ intolerable provocative acts against the Republic and Chongryun with national indignation, and strongly demanded that the Japanese authorities cease their hostile activity against the Republic and arrest and severely punish

those responsible for the subversive activities against Chongryun, probe into their background and take the necessary action.

Chongryun and Koreans in Japan fought resolutely against the hostile acts of the Japanese authorities against the Koreans in Japan before and after the visit of the Chun Doo Hwan puppet clique to Japan in September 1984. Prior to Chun Doo Hwan's treacherous visit, the Japanese authorities made the delegations of the Republic's many trading companies leave Japan without any justifiable reason and exercised unwarranted control over the ships of the Republic, their crews and visitors to them. Talking about an "unprecedented security system", the Japanese police authorities intensified suppression of Koreans in Japan, cooking up one case of "violation of the registration law" after another and perpetrated shadowing, supervision, internal detection and acts of provocation against Chongryun officials everywhere. These acts resembled nothing so much as some sort of "extraordinary martial law" against the Koreans in Japan.

Chongryun issued a statement of its Central Standing Committee on August 2, 1984, and sent a written request in which it strongly demanded that the Japanese authorities immediately suspend unjust acts, cease infringing the human rights of Koreans in Japan and end subversive activity against Chongryun. Among the Japanese people there rose voices denouncing the unfair acts of the Japanese authorities against the Koreans in Japan in connection with the Chun Doo Hwan clique's visit to Japan.

The Japanese public safety authorities attempted to perpetrate espionage on Koreans in Japan, with such incidents as the attempt by an investigator of the Kyoto Local Public Safety Investigation Agency, revealed in July 1981, and one by an investigator of the Yamaguchi Local Public Safety Investigation Agency in September 1982. Chongryun demanded that the authorities cease this espionage, change their unfriendly policy towards the Republic, and that they exclude Chongryun from the list of organizations to which the "Subversive Activities Prevention Law" was likely to be applied. When the "special operation groups", organized by the south Korean secret service and sent to Japan, engaged in subversive activity against Chongryun and such moves to divide the nation as "slandorous writings" in March and April 1982, Chongryun laid

bare their true colours and guarded against them.

Chongryun thus stoutly protected its organization and firmly defended its legal status in this period, just as it had tided over the trials of the latter half of the 1960's.

## **7. Work to Greet the 30th Anniversary of the Founding of Chongryun**

It was the unanimous intention of all Chongryun officials and Koreans in Japan to greet the 30th anniversary of the founding of Chongryun as a grand festival of victory.

Reflecting the desire of Koreans in Japan, Chongryun held the Third Plenum of the 13th Central Committee (July 19-20, 1984) and discussed the question of greeting the 30th anniversary of the founding with high political enthusiasm and brilliant success in work. It decided to launch a mass patriotic innovation campaign from August 1, 1984 to May 25, 1985.

Chongryun set as the central task of this campaign to firmly establish the *Juche* ideological and the monolithic guidance systems within the organizations, and to strengthen Chongryun organizationally and ideologically and push ahead with work for national reunification on a mass basis. The period from August to October 1984 was defined as the first stage in the successful undertaking of this campaign, the period from November to December as the second and from January to May 1985 as the third, with activities incessantly developed in depth through correct action policy and measures at each period. Especially in 1985, when Chongryun was to celebrate the 30th anniversary of its founding, the Central Standing Committee appealed on February 5 for a "100-day-intensive action to greet the 30th anniversary of the formation of Chongryun" (abbreviated to the "100-day intensive action") from February 16 to May 25, 1985. The objective to be attained was shown clearly and all were inspired to turn out with responsibility.

By closely rallying its officials and Koreans in Japan behind the great leader and the dear leader Comrade Kim Jong Il through activity to greet the 30th anniversary of its founding, a firm basis was established for future development of the movement of Koreans in Japan.

A new internal work system was also established, geared to the requirements of developments, while branches were strengthened and



progress made in educating and winning more traders and industrialists, the basic masses of Chongryun.

In hearty response to the instructions given by the great leader on April 12 and 24, 1984, Chongryun exerted itself to bring its work under the unitary guidance of the dear leader Comrade Kim Jong Il and to firmly establish a system of work for strengthening and developing it into a more powerful organization to meet the needs of the actual situation that was developing. As a result, a new internal work system was established, one whose validity and vitality were manifested in the organization's practical work. This was of great significance in continuously strengthening and developing Chongryun into a patriotic organization which works for the cause of *Juche* through generations.

During the period of the innovation campaign, Chongryun conducted extensive work with Korean traders and industrialists in Japan, in particular with the younger members of this group. Aware that they are the basic masses of Chongryun and the masters of patriotic work, traders and industrialists played their part in the patriotic work of Chongryun and in defending the rights of enterprise and of livelihood.

Through the work to greet the 30th anniversary of its founding, Chongryun achieved priceless successes in further developing educational work and increasing the number of students. In June 1984 Chongryun adopted an educational policy whose central task was to firmly build up the ranks of educational workers politically and ideologically, raise the quality of education, ceaselessly increase the number of students and considerably improve school management, and strove for a new advance in educational work. In order to energetically implement this policy, during the period greeting the 30th anniversary Chongryun made national education the central factor in patriotic work and had its organizations direct their main concerns and efforts towards it. The quality of education was further improved, the number of students of Korean schools increased and educational facilities furnished to many schools thanks to the patriotic enthusiasm of Koreans in Japan. In particular, work for student enrollment was dynamically pushed ahead so that the number of students was increased over that of the previous school year.

Valuable successes were also registered in defending the various

democratic national rights of Koreans in Japan, hastening the independent peaceful reunification of the homeland and stepping up foreign activities.

With whole-hearted determination to be faithful to the great leader and the dear leader Comrade Kim Jong Il, officials of Chongryun and its branches and active compatriots visited 69,364 households and had talks with 76,038 people during the period of the “100-day intensive action” alone. The Tokyo metropolis headquarters of Chongryun fulfilled the five main objectives 45 days ahead of schedule, while 41 headquarters, including the large-scale ones of Osaka, Hyogo, Aichi, Kyoto, Kanagawa, Fukuoka, Yamaguchi and Hiroshima, achieved their impressive objectives.

Innovation was made through work to greet the 30th anniversary of the formation of Chongryun, which greeted its 30th anniversary with pride as a festival of victory, thus providing another milestone for new development of the movement of Koreans in Japan and an opportunity for advance and innovation.

## CHAPTER 3. PRESENT CONDITION OF THE WORK OF CHONGRYUN

Chongryun strenuously organizes and carries on the struggle to bring into practice the *Juche*-oriented idea of the expatriate movement under the wise guidance and warm care of the great leader Marshal Kim Il Sung and the dear leader Comrade Kim Jong Il.

Despite the fact that they work in complicated circumstances, their homeland is divided and their movement assumes a protracted nature, the officials of Chongryun and our compatriots in Japan are waging a powerful struggle solely for the development of the country and nation, and for their genuine rights and interests.

### SECTION 1. STRENGTHENING AND DEVELOPING OF CHONGRYUN ORGANIZATIONS

Today Chongryun has a well-regulated organizationsl system, and has been strengthened and developed as a powerful organization of overseas nationals of the Republic comprising all sections of Koreans in Japan and as a mass organization representing their genuine will and interests.

Together with central headquarters, Chongryun has a well-functioning organizational system comprising 49 metropolitan and district headquarters, some 300 chapters and more than 1,800 branches which have been formed in all areas where our compatriots reside.

The central organs of Chongryun are the central congress, the supreme organ of resolution convened, as a rule, once each three years; the central committee, which usually meets every six months, and consists of a chairman, vice-chairmen, members of the central committee, members of the central standing committee and members of committee of inspection;

the central standing committee, which organizes and guides all Chongryun work in accordance with the decisions of the congress and the central committee; and the committee of inspection (see Rules of Chongryun).

The central headquarters is now situated in Hujimi, Chiyoda Ward, Tokyo. The hall of the headquarters of Chongryun centre is representative of the patriotic spirit and united strength of Korean citizens in Japan.

The local headquarters of Chongryun are organs which bring the decisions of the centre of Chongryun home to lower units, and guide and help these units in implementing them while organizing Koreans in Japan to carry out the patriotic tasks of Chongryun.

Thirteen of the local metropolitan and prefectural headquarters of Chongryun, Tokyo, Osaka, Hyogo, Aichi, Kyoto, Kanagawa, Fukuoka, Hiroshima, Yamaguchi, Gifu, Santama, Chiba and Saitama, have memberships of at least ten thousand people.

In addition, Chongryun has such local headquarters as the prefectural headquarters of Ibaragi, Gunma, Tochigi, Yamanashi, Nagano, Niigata, Hokkaido, Miyagi, Fukushima, Aomori, Iwate, Akita, Yamagata, Shizuoka, Mie, Fukui, Ishikawa, Toyama, Shiga, Nara, Wakayama, Okayama, Shimane, Tottori, Ehime, Kochi, Kagawa, Tokushima, Oita, Nagasaki, Kumamoto, Saga, Miyazaki, Kagoshima, Tsushima and Okinawa.\*

The centre of Chongryun also has an agency in Niigata.

\* There are local Chongryun headquarters in 49 places, in 47 metropolises and districts and the Tsushima and Santama regions.

Chongryun has educational institutes as permanent organs for training and re-educating officials in the centre and localities. In the centre is the Central Institute of Chongryun in Tokyo, and in the localities there are the Kanto Institute in Saitama, the Kinki Institute in Osaka and the Kyushu Institute in Fukuoka.

Under the local headquarters of Chongryun are the chapters, the lowest level of guidance organs and executive units. Today they play an important role in uniting the various sections of the Korean population in

Japan, applying the mass line to vigorously push ahead with various patriotic tasks including work for the defence of democratic national rights and for national reunification.

Under the chapters come the branches of Chongryun. The branches are the basic organization of Chongryun and the units directly executing patriotic work. The branches carry out the patriotic work of Chongryun, educating and uniting our compatriots. They are a basic unit closely related with the daily life of Koreans in Japan.

All of these various organs of Chongryun regard work with people as the essence of their activity.

Chongryun first of all solidly builds up the ranks of its officials and steps up work with them. The officials of organizations at all levels of Chongryun from the centre down to the branches tighten their organizational life and perform their part with credit as leading officials of patriotic activities.

At the same time, by adroitly conducting work with the broad masses of our compatriots, including traders and industrialists, the basic masses, Chongryun firmly unites these groups around its organizations. While firmly uniting its members to form a single patriotic force, Chongryun strives to discover and enlist every single non-organized or unregistered compatriot and to organize, educate and rally these people as well. Chongryun conducts work with the broad sections of the population of our compatriots in Japan of a nature suited to their traits and political level, taking warm care of their daily life and promptly solving their problems. It energetically carries on Korean-location campaigns and rallies our compatriots in such a way that one person wins ten, ten persons a hundred, and a hundred persons a thousand.

In this way, Chongryun always directs great efforts to laying its solid mass basis and building up a powerful patriotic force.

All the organizations of Chongryun set it as their basic task to defend the democratic national rights of our compatriots in Japan and to realize the reunification of the country by implementing the policy to model Chongryun on the *Juche* idea, and their work has made brisk headway.

Under its wing Chongryun has 18 organizations formed for such different sections of the people as traders and industrialists, youth,

women, educators, scientists, men of culture, athletes, journalists, clerics, Korean students studying in Japan, and various business establishments representing such different domains such as the media, research sciences, the arts, physical culture, economy and trade.

The Korean Trades and Industrialists Federation in Japan is a mass organization, an organization for defence of the rights and interests of our compatriots in Japan who carry on trade and industry. Under its control are 46 metropolitan and district associations of traders and industrialists, 206 regional associations of traders and industrialists and 138 various co-operatives, involving a great number of the Korean traders and industrialists in Japan. The Traders and Industrialists Federation unites traders and industrialists and defends democratic national rights, including the rights of enterprise and of livelihood of Korean traders and industrialists in Japan against the repressive moves of internal and external reactionaries. The federation, a permanent educational organ of its officials, traders and industrialists, runs the Kanto Economic Institute.

The Korean Youth League in Japan is a mass democratic organization formed from the Korean youth and students in Japan. The league has under its central headquarters 46 local headquarters in metropolises and districts, and more than 250 chapters and squads, the basic organizations, under them. The league performs a vanguard role in carrying the decisions of Chongryun as befits its reserves.

The Korean Democratic Women's Union in Japan is a mass women's organization formed to reflect the will and interests of Korean women in Japan. Under its central headquarters it has 47 local metropolitan and district headquarters and 286 chapters and branches, the basic organizations, under them. The women's union sets it as its most important task to educate and unite Korean women in Japan, and carries out the patriotic tasks of Chongryun.

The Korean Teachers' Union in Japan is an organization of educators conducting the democratic national education of Chongryun. It plays the role of raising the political and ideological level and pedagogical qualification of teachers, and of inspiring them to devote themselves to national education.

The Korean Central Educational Association in Japan effectively

carries on the work of jealously defending the legal position of democratic national education, making educational facilities and atmosphere as attractive as possible and laying solid foundations for the independent operation of schools.\*

\* See educational institutions referred to in Section 4

The Association of Korean Credit Unions in Japan is an organization comprising credit unions, independent national savings and financial organs of our compatriots. The association embraces Korean credit unions in Japan which operate as independent business organizations, and promotes their unified management and mutual co-operation. Its central organ is in Tokyo and there are 38 credit unions and more than 170 branches under its control. As the institution training officials of the unions, it runs the institute of Korean credit unions and the Joint Calculation Centre of the AKCUJ.

The Korean Press and Publishers Association in Japan, formed on October 14, 1954, involves Korean journalists and pressmen in Japan, and actively contributes to fulfilment of the patriotic tasks of Chongryun through press activities.

The Korean Social Scientists Association in Japan is a mass academic organization that firmly rallies Korean scientists and specialists in Japan around the Government of the Republic. It studies, assimilates and effectively explains and propagates the *Juche* idea and steps up research into various fields, including politics, the economy, law, history and education, in order to contribute to the promotion of national reunification, the prosperity of the nation and development of the movement of Koreans in Japan.

The Korean Scientific and Technological Association in Japan is a mass scientific and technological organization which is aimed at contributing to the building of the socialist homeland and the development of science and technology. With it are affiliated Korean natural scientists and technicians in Japan.

The Korean Medical Association in Japan is an organization affiliated with Chongryun embracing public health workers. It makes an

active contribution to public health services for the Chongryun officials and our compatriots in Japan, and to the development of medical science in the Republic.

The Korean Writers and Artists Union in Japan conducts literary and artistic activities among our compatriots in Japan on the basis of *Juche*-oriented literary thought.

The Korean Athletic Federation in Japan, formed July 28, 1954, is a patriotic mass organization of athletes. It embraces local athletic associations and athletes in different divisions, and contributes to various activities and the promotion of the health of Koreans in Japan.

The Union of Korean Students Studying in Japan is a patriotic student organization which contributes to raising the political understanding of Korean students studying in various Japanese universities to become men of talent.

The Korean Buddhists Federation in Japan is a religious organization involving Korean Buddhists in Japan. It has some temples, and not only renders practical assistance to Korean believers but contributes to the cause of world peace through religious activities.

The Association of Korean Volunteers for Reunification in Japan, formed on October 25, 1948, is an organization affiliated with Chongryun formed by Korean volunteers in Japan striving to strengthen national unity with those affiliated with the "ROK" Residents Association in Japan and middle-roaders.

The Committee of the Korean Students in Japan, formed October 1, 1956, comprises the Federation of the Committee of Korean University Students in Japan, the Committee of Korean High School Students in Japan, the Union of Korean Students Studying in Japan and the Union of Korean Students Studying in Japanese High Schools. It conducts activities for the rights of national education and academic freedom.

The Korean Peace Committee in Japan, organized April 12, 1956, energetically strives according to the desire of all Koreans in Japan who want peace to realize the peaceful reunification of Korea and safeguard world peace against war and domination by nation of nation.

The Korean Democratic Lawyers Association in Japan, formed January 25, 1971, endeavours to protect the basic human and democratic



national rights of Korean citizens in Japan, and to strengthen solidarity with progressive lawyers of the world and with the people of all countries who strive for world peace and democracy.

These organizations under the control of Chongryun also conduct vigorous international activities.

Together with individual organizations, Chongryun has many affiliated business establishments.

The Office of “Choson Sinbo” compiles and publishes many periodicals including the “Choson Sinbo”, a popular Korean daily newspaper which defends the interests of our compatriots in Japan and reflects their intentions. The “Choson Sinbo” makes a great contribution towards the organizational and ideological strengthening of Chongryun, and to the carrying on of the patriotic tasks for the reunification of the country. In addition, it energetically gives information and publicity to our compatriots in Japan and the peoples of 147 countries and regions of the world, as well as Japan, concerning Korean questions through “Chosen Jiho” (Japanese), “The People’s Korea” (English, French and Spanish), the “Pictorial Bulletin” and other publications.

The Korean News Agency, formed October 1, 1948, is the sole news agency of Chongryun and our compatriots in Japan. The Korean News Agency receives news in Korean, English, French, Spanish wire-photo material from the Korean Central News Agency, and monitors radio reports from the homeland to furnish materials to “Choson Sinbo” and other Chongryun publications. It compiles and publishes “Korean News” in Japanese and English, offering this to the mass media of many countries and various cross-sections of people. It also dispatches various materials to the Korean Central News Agency.

The Kuwol Bookstore widely disseminates the publications, including various books and newspapers, of the Republic among the Korean residents in Japan and the Japanese people. It extensively distributes the works of the great leader and the dear leader Comrade Kim Jong Il, books on the history of their revolutionary struggle, publications of the revolutionary traditions and various publications descriptive of the development of the Republic.

The Office of “Sidae” formed April 15, 1963, chiefly compiles,

publishes and propagates mainly “Choguk” (fatherland), a Korean mass monthly magazine.

The Hagu Bookstore compiles and publishes the educational books needed for the democratic national education of Korean residents in Japan. It publishes and disseminates in great numbers various books used in schools at all levels of Chongryun, along with teaching materials necessary for adult education.

The “Korean Pictorial”, established April 15, 1962, publishes the Japanese monthly magazine “Chosen Gaho” and aids the strengthening of friendship and solidarity between the peoples of Korea and Japan.

The Institute of Korean Affairs is a scientific research institute of our compatriots in Japan. It contributes effectively to the patriotic work of Chongryun through its research into the lines and policies of the Republic, the south Korean question and national reunification.

The Kumgangsan Opera Troupe is the sole national opera troupe of Korean artists in Japan. It energetically conducts performances of opera, music and dance.

The Institute of Korean Art, formed October 6, 1976, is a creative institute which undertakes and carries out the work of artistic creation of Chongryun, and contributes toward the development of its patriotic work.

The Film Production of Chongryun, formed as a group of Korean moviemakers in Japan in 1953 and renamed on February 1, 1974 after being affiliated with the Union of Korean Literature and Art as its cinema department, produces “Chongryun News”, a powerful vehicle of mass education, various documentary films and video compilations. The films it produces forcefully encourage our compatriots in Japan in carrying out the patriotic tasks of Chongryun.

The Korean Literary Art Company, formed January 8, 1980, widely diffuses at home and abroad the works of art and objects of craftwork of the Republic.

The Korean Record Company, formed on February 16, 1978, rouses the national sentiment of Korean residents in Japan by disseminating Korean songs among them, and makes the musical achievements of the Republic known to the world.

The Korean Football Team in Japan, organized on August 25, 1961, is a permanent athletic organization of Chongryun and makes brilliant records in the international friendship games. Through its activities it does much to making our compatriots in Japan feel greatly honoured and proud as overseas citizens and to increasing the dignity of *Juche* Korea.

The Korea-Japan Import and Export Company, formed on February 16, 1972, is a business organization of Chongryun which performs the function of a trade mission of the Republic in absence of diplomatic relations between the Republic and Japan. It uses its good offices in placing orders with firms in Japan for what is needed in the field of trade of the Republic, and assists in the development of economic and trade relations between Korea and Japan.

The Tonghae Commercial Corporation is a co-operative organization of our compatriots in Japan engaged in trade activities with the Republic. As a general trading company, it strives to normalize, expand and develop trade between Korea and Japan.

The Korean Special Products Marketing Company, formed June 20, 1969, is a Chongryun trading company that widely propagates various specialities and farm produce of the Republic among the Korean residents in Japan and the Japanese people, and in so doing assists in their gaining external public favour. The Korean Industrial Company, Ltd., set up March 29, 1974, is a trading company of Chongryun that specializes in marine products of the Republic. Another Chongryun trade organization is the Ryunghung Trading Company, Ltd., established November 22, 1973.

The Kumgang Insurance Stock Company, Ltd., organized on April 18, 1977, has Kumgang insurance firms and branches, in 46 districts, and deals with nonlife and life insurance among our compatriots in Japan. This insurance is guaranteed jointly by the reinsurance agreement between the Korean international insurance company and the Japanese insurance company concerned and acts to the benefit of our compatriots in Japan.

The Jyukai Travel Agency, a joint-stock company set up February 13, 1968, is under the control of Chongryun. As the authorized general agent of the International Travel Agency of the Republic in Japan, it undertakes all business connected with Chongryun's organization and

school travel at all levels, and of our ordinary compatriots in Japan and in other countries.

The Joint Industrial Company, Ltd., established May 5, 1981, engages in comprehensive planning, including the planning of construction and zoning, related design and management and the management and operation of immovables.

The Inshore Transportation Company, Ltd., established September 1, 1982, is the general agent for all ships of the Republic. The Haeyang Medicinal Company, Ltd., set up on January 29, 1976, specializes in *Insam* products and other traditional Korean medicines.

As seen above, Chongryun has many business establishments that take up various fields of patriotic work.

More than 10,000 officials of individual organizations and business institutions at all levels of Chongryun who possess organizational skill and practical qualifications go deep among our compatriots in Japan and serve them through their work.

Chongryun conducts a variety of ideological education among its officials and our compatriots, and incessantly develops this in depth.

Chongryun intensifies education in loyalty to the great leader and the dear leader Comrade Kim Jong Il, education in the *Juche* idea and education in revolutionary traditions among its officials and our compatriots. By energetically conducting education in socialist patriotism, love for the nation and for the homeland, Chongryun implants among the various sections of our compatriot population in Japan a consciousness of national independence in which they share their destiny with the country and the nation. Chongryun also intensifies the education of our compatriots so that they oppose national nihilism and sycophancy to the great powers and live in a dignified manner, feeling honoured and proud as overseas citizens of the Republic.

Chongryun defines the method and form of its ideological education, steadily improving these in keeping with its quality.

Chongryun has established a well-regulated study system among its officials to raise their ideological, theoretical and practical understanding. It forms proper networks of study and systems of lecture among our compatriots in Japan and operates these regularly.

Chongryun has introduced the system of one propagandist for five families, and ensures that each active propagandist takes permanent charge of five compatriot families, educating them at all times. By running adult and youth schools, Chongryun not only eradicates illiteracy among our compatriots in Japan, but also trains them to be genuine Koreans and masters of the patriotic work of Chongryun. The classes in culture and courses for compatriots are educational means by which to explain to the young compatriots who are not involved in the educational system for compatriots and poor in the Korean language about the things they wish to know for their work and life, as well as Korean language and letters, Korean history, geography and culture.

Chongryun dedicates great efforts to mass communication and continuously pays much attention to it. It makes energetic efforts so that the mass media can fulfil the role of important leverage uniting our organizations with our compatriots, the role of propagandists and agitators and organizers and educators. In particular, Chongryun strives to prepare mass media worthy of use in propaganda and education, and constantly improves their content to suit the mentality and ideological level of the readers in order to make these organs popular with the masses and to prove their merit in practice.

Chongryun had published and disseminated some 12,500,000 various educational books by the 30th anniversary of its foundation.

Major publications of organizations and business institutions of Chongryun are as follows:

“The Choson Sinbo”, “The Chosen Jiho”, “The People’s Korea” (English, French, Spanish), “Pictorial Bulletin”, “The Korean News” (Japanese and English), “Choguk” (Korean), “Chosen Gaho” (Japanese), “The Choson Sanggong Sinmun” (Korean, Japanese), “The Chosen Shiryo” (Japanese), “Choson Chongnyon” (Korean, Japanese), “Choson Nyosong” (Korean), “Choson Sonyon” (Korean), “Chosenno Shonen” (Japanese), “Atarashii Sedai” (Japanese), “Minjok Kyoyuk” (Korean, Japanese), “Chinhan Tongmu” (Korean), “Haebaragi” (Korean), “Choson Chunghaksaeng” (Korean), “Kotpongori” (Korean), “Atarashii kibo” (Japanese), “Choson Sosik” (Korean), “Kwahyop Tongbo” (Korean), “Chosen Gakujutsutsuho” (Japanese), “Munhak

Yesul” (Korean), “Chosen Ryugakusei” (Japanese), “Tankyu” (Japanese).

Chongryun regards the propagation of works of literature, art and films as an important means of education and energetically carries this out.

It intensifies organizational guidance over the ideological education of its officials and our compatriots in Japan and strives to conduct this more effectively.

Through the persistent ideological education of Chongryun, a great change has been brought about in the ideological, mental and moral make-up of officials and of our compatriots in Japan. The Korean residents in Japan, who had had no national consciousness and pride before the formation of Chongryun and were on the brink of being assimilated into the Japanese population, are living now full of national pride and self-confidence, with a correct viewpoint on the leader. Even in the circumstances of capitalism and its flood of sundry ideological tides, they seek the real worth of life not in personal comfort and pleasure but in the reunification of the country and prosperity of the nation, and in the progress of the patriotic work of Chongryun and their devotion to their compatriots.

In order to carry out national patriotic movement successfully, Chongryun vigorously organizes and launches various mass drives reflecting the enthusiasm of our compatriots in Japan.

By energetically launching the model-creation movement throughout its branches, chapters, individual organizations and business institutions, Chongryun has firmly united our compatriots and aroused their patriotic enthusiasm and creativity, thereby organizing them to do active patriotic work. Chongryun has vigorously launched the Korean location campaign, and through this seen to it that although our compatriots may live in Japan, they live with the spirit of Koreans and vigorously turn out in the national patriotic movement with intense consciousness of national independence, without being assimilated into the Japanese population. At the same time, by organizing innovation campaigns in each period, Chongryun is making great progress in carrying out patriotic tasks. The various forms of the mass drives launched by Chongryun are drives for

advance aimed at turning the work of Chongryun into the work of Koreans in Japan themselves, and at successfully carrying out the patriotic tasks for the homeland, the nation, and compatriots by relying on their wisdom and enthusiasm.

Effectively meeting the requirements of the *Juche* idea through organizations at all levels in all parts of Japan, Chongryun organizes and carries out the work of ardently loving and defending the socialist motherland, protecting democratic national rights, supporting the struggle of the south Korean people, accelerating national reunification and strengthening friendship and solidarity with the peoples of Japan and other nations of the world.

All of the organizations of Chongryun are united in ideology and purpose based on the ideological system of *Juche* and the unitary guidance system, and are strengthened and developed into reliable organizations of overseas citizens of the Republic which do not waver under any adversity. Today, while following up the success achieved in solidly laying the foundation for the future development of the movement of Koreans in Japan, Chongryun is pushing ahead with all of its work in reliance on the new work system, looking forward to the 21st century, thereby effecting new changes in the movement of Koreans in Japan.

## SECTION 2. THE WORK OF LITERATURE, ART AND SCIENTIFIC RESEARCH

Despite conducting activities in a foreign country, Chongryun attaches great importance to the work of literature, art and physical culture, and strives for their development.

As for the work of literature and art, Chongryun solidly builds up the ranks of Korean writers and artists in Japan and their organizations, seeing to it that they play an active role in the literature and artistic activities of Koreans in Japan. Today, the union of literature and art organization of Chongryun has 8 branches and 8 squads with several hundred members, and conducts activities through the Kumgangsan Opera Troupe, 10 local song and dance troupes of Chongryun, the Korean

Record Company and the Korean Literary Art Company. In addition, Chongryun has formed various art circles in organizations and schools at all levels and in many places where our compatriots live, and enlisted various groups of compatriots there, thus popularizing art activity.

The writers and artists of Chongryun are energetically engaged in creation and performance which contribute to the reunification of the country and the fulfilment of various patriotic tasks.

The writers and artists have created a lot of excellent works in fields such as literature, music, art, dance, film, photography and drama. The excellent works created in Japan are widely introduced in the Republic, and the poem "Song of loyalty of 600,000" (1972) and scenarios "The Sun Shines over Here, Too" (1975) and others have appeared in the "History of Korean Literature". Excellent works have been reviewed in "The Collections of Works of Korean Writers in Japan", while the film "Flourishing National Education" has met with public approval.

The Kumgangsan Opera Troupe, which created a sensation at home and abroad with its successful presentation of the operas "Song of Mt. Kumgang" and "Desire of Mother", has so far drawn audiences of more than 7,900,000 people over more than 4,800 performances. The local song and dance troupes of Chongryun have drawn total audiences of over 4,670,000 people in more than 13,000 performances, and roused our compatriots in Japan to carry out patriotic tasks. The artists of Chongryun, including those of operatic and song-and-dance troupes, have appeared on television and radio in Japan, on the stage of the 10th World Art Festival of Youth and Students in Berlin and on other international stages, and conduct various internal and external activities.

Chongryun Film Production has made and distributed more than 300 documentary and feature films, including the features "A Silver Hairpin" and "Spring Thaw", which were produced jointly with artists of the homeland, and continuously produces and propagates films and videos.

In the course of actively popularising the work of literature and art, all sections of our compatriot population in Japan learn several hundred kinds of songs and dances in various forms and methods through many art circles, and practise national musical instruments, including the *Kayagum*. Art festivals and contests are organized and held at both



district and centre, while the successes achieved in mass literary and art work are widely and regularly disseminated.

As for physical culture, Chongryun solidly builds up the ranks of Korean athletes and athletic organizations in Japan and enhances their role. Chongryun today has athletic federations, metropolitan and district local athletic associations, 8 central associations organized by event such as basketball, volleyball and baseball and over 100 teams.

There were over 1,400 sports groups in the chapters, branches, organizations, business establishments and Korean schools of Chongryun as of the 30th anniversary of the foundation of the athletic federation in 1984.

The Korean Football Team in Japan, a special Chongryun team, had to May, 1985 a record of 698 wins out of 773 friendship matches with foreign teams (39 ties), had drawn audiences of over 1,100,000 people including foreigners, and also made foreign tours, visiting Sri Lanka in 1977 and China in 1984.

Local teams and sports groups of schools at all levels have many friendship games with foreign teams, thus displaying the power of the external influence and validity of national education of Chongryun.

Among Korean sportsmen in Japan, there are those who have been singled out as state players of the Republic and who have won reputations in various sporting circles of Japan, including boxing and track and field.

In the metropolis and districts, comprehensive athletic meets and championships are held regularly.

With implementation of the Chongryun policy of popularizing physical culture, colourful athletic meets are held frequently by organizations and institutions at all levels, and, an atmosphere of regular exercise is created among our compatriots and the mass foundation of Chongryun strengthened.

Chongryun also pays attention to scientific research.

It has solidly built up the ranks of scientists and specialists in social science, and encourages them to do their share in the sphere of science and theory.

They devote deep study to the great Kimilsungism, energetically carrying on the work of explaining and propagating it internally and

externally and vigorously conducting propaganda work for the achievements made in research by the Republic. They do research on national reunification and the question of south Korea. At the same time, Chongryun has intensified scientific and theoretical study of the *Juche*-oriented idea on the movement of overseas nationals and the movement of the Koreans in Japan, as well as on the study of history, economics, business administration, pedagogy, linguistics and various other spheres of social science. It arranges academic interchange with Japanese and other foreign scholars on a large scale.

Chongryun has creditably built up the ranks of scientists and technicians engaged in natural science, and strives to bring them to establish *Juche* in the field of scientific research and to contribute to making the national economy of the Republic *Juche*-oriented, modern and scientific, and to render assistance to the manufacturing industry of Koreans in Japan. Natural scientists have attained success in such fields as electronics, mechanics, automatics, cell and gene engineering, agriculture, breeding of animals, precision chemistry, architecture and civil engineering. They have also pushed ahead with research into such basic sciences as physics, mathematics, chemistry and biology.

Chongryun gets doctors and public health workers to take an active part in scientific research and medical service for Koreans in Japan. Doctors make achievements in the spheres of internal and external medicine, pharmacology and basic medicine, and our medical workers have built medical institutions equipped with modern medical technology and facilities, and play the role of servant to our compatriots in various districts. In addition, they have increased medical care for Korean schools, they conduct checks into the physical condition of Chongryun officials and our compatriots in Japan, and carry on the work of medical development of the homeland.

### SECTION 3. ACTIVITIES FOR DEFENCE OF THE SOCIALIST HOMELAND

Among those who live in an alien country, there are many who

contribute toward the development of their homeland. Chongryun sets it as one of its fundamental tasks to ardently love and defend the Democratic People's Republic of Korea, the genuine fatherland of our compatriots in Japan, and organizes and carries on work for this.

Chongryun energetically conducts education among its officials and our compatriots in Japan so that they have the spirit of ardently loving their socialist homeland.

The Republic is the genuine motherland and beacon of hope of the entire Korean people. Chongryun trains our compatriots in Japan, who have suffered the great sorrow of becoming stateless people, and their descendants so that they will know the value of their homeland and work hard for it, regarding it as their support. At the same time Chongryun enables them to live as worthy overseas citizens of the Republic instead of existing in secret in an alien land, and to maintain a noble tone of life.

Chongryun conducts various work to give the Japanese and people of the rest of the world a correct understanding and knowledge of the Democratic People's Republic of Korea.

It widely introduces and propagates the state social system and progress of socialist construction of the Republic within Japan and all parts of the world, and this daily increases the number of those who understand the Korean question and come to support us. Chongryun has criticized the Japanese media for their misuse of the formal name of the Republic and continuously striven to make them use it correctly. As a result, our demands were met. Moreover, it has ceaselessly striven to correct wrong "views on Korea" and misunderstandings of the Republic. With a resolute stand against some media which, of late, openly spread slanders, lies and bad rumours concerning the Republic in league with the south Korean puppet clique, Chongryun carries on activities to counter these and defends the international prestige of the Republic. Chongryun works hard to make a contribution to the socialist construction of the homeland and the improvement of the people's livelihood with science and technology.

It is seldom that those who live abroad contribute to the development of science and technology of the homeland. Chongryun trains scientists, technicians and specialists who can make specific contributions in

accordance with the actual conditions of science and technology of their motherland aimed at making the national economy *Juche*-oriented, modern and scientific, and allows them to serve their homeland with science and technology.

Chongryun also helps Korean merchants and industrialists in Japan contribute to the development of their socialist motherland technically and economically. Among them has been established a laudable tone of regarding this as an honour and a source of pride.

As part of its undertakings to foster ardent love and defence of the motherland, Chongryun makes great efforts to successfully promote various literary and art exhibitions and art performances of the Republic and sports events involving athletes of the Republic in Japan. In addition, it creditably carries out the work of welcoming and seeing off delegations, art troupes and sports teams from the Republic, and of ensuring the success of their activities during their sojourn in Japan.

## SECTION 4. ACTIVITIES TO DEFEND DEMOCRATIC NATIONAL RIGHTS

Chongryun regards it as one of the important tasks of its patriotic work to defend the democratic national rights of our compatriots in Japan and stages activities to this end.

Chongryun intensifies democratic national education, and conducts education for overseas children which is unique across the world in its system, substance and facilities.

Chongryun has established a well-arranged system of democratic national education ranging from kindergarten classes to university. It runs 85 primary schools (6-year course), 56 middle schools (3-year course), 12 high schools (3-year course) and one university (4-year and 2-year courses and 3-year departments of normal education, 2-year post-graduate course), a total of 154 independent schools.\* It also manages 30 afternoon and evening schools.

\* If Japan is divided into 11 districts for convenience, the independent schools are

distributed as follows: [Tokyo, south Kanto district—1 university, 1 high school, 11 middle schools, 13 primary schools, 4 kindergarten classes] Choson University, Tokyo Korean Middle and High School, Tokyo Korean Primary and Middle School No. 1 (kindergarten class), Tokyo Korean Primary and Middle School No. 2, Tokyo Korean Primary School No. 3, Tokyo Korean Primary and Middle School No. 4, Tokyo Korean Primary and Middle School No. 5, Tokyo Korean Primary and Middle School No. 6 (kindergarten class), Tokyo Korean Primary and Middle School No. 7, Tokyo Korean Primary School No. 8, Tokyo Korean Primary School No. 9, Santama Korean Primary and Middle School No. 1, Santama Korean Primary and Middle School No. 2 (kindergarten class), Saitama Korean Primary and Middle School (kindergarten class), Chiba Korean Primary and Middle School.

[Kanagawa district—1 high school, 2 middle schools, 5 primary schools, 5 kindergarten classes] Kanagawa Korean Middle and High School, Kawasaki Korean Primary and Middle School (kindergarten class), Yokohama Korean Primary School (kindergarten class), Minami Korean Primary School (kindergarten class), Tsurumi Korean Primary School (kindergarten class), Yokosuka Korean Primary School (kindergarten class).

[North Kanto and Niigata district—1 high school, 4 middle schools, 4 primary schools, 1 kindergarten class] Ibaragi Korean Primary, Middle and High School (kindergarten class), Tochigi Korean Primary and Middle School, Gunma Korean Primary and Middle School, Niigata Korean Primary and Middle School.

[Tohoku and Hokkaido district—2 high schools, 3 middle schools, 3 primary schools, 1 kindergarten class] Tohoku Korean Primary Middle and High School (kindergarten class), Hokkaido Korean Primary, Middle and High School, Fukushima Korean Primary and Middle School.

[Tokai, Hokuriku and Nagano district—1 high school, 10 middle schools, 15 primary schools, 12 kindergarten classes] Aichi Korean Middle and High School, Toshun Korean Primary and Middle School (kindergarten class), Toyohashi Korean Primary and Middle School (kindergarten class), Aichi Korean Primary School No. 1 (kindergarten class), Aichi Korean Primary School No. 2 (kindergarten class), Aichi Korean Primary School No. 3 (kindergarten class), Aichi Korean Primary School No. 7 (kindergarten class), Aichi Korean Primary School No. 8 (kindergarten class), Aichi Korean Primary School No. 10 (kindergarten class), Shizuoka Korean Primary and Middle School, Hamamatsu Korean Primary and Middle School (kindergarten class), Nagano Korean Primary and Middle School, Tono Korean Primary and Middle School (kindergarten class), Gifu Korean Primary and Middle School (kindergarten class), Yokkaichi Korean Primary and Middle School (kindergarten class).

[Kyoto and Shiga district—1 high school, 4 middle schools, 5 primary schools, 5 kindergarten classes] Kyoto Korean Middle and High School, Maizuru Korean Primary and Middle School (kindergarten class), Kyoto Korean Primary School No. 1 (kindergarten class), Kyoto Korean Primary and Middle School No. 2 (kindergarten-

ten class), Kyoto Korean Primary School No. 3 (kindergarten class), Shiga Korean Primary and Middle School (kindergarten class).

[Osaka, Nara and Wakayama district—1 high school, 10 middle schools, 15 primary schools, 15 kindergarten classes] Osaka Korean High School, Higashi Osaka Korean Middle School, Naka Osaka Korean Primary and Middle School (kindergarten class), Kita Osaka Korean Primary and Middle School (kindergarten class), Nishinari Korean Primary and Middle School (kindergarten class), Minami Osaka Korean Middle School, Higashi Osaka Korean Primary School No. 1 (kindergarten class), Higashi Osaka Korean Primary School No. 2 (kindergarten class), Higashi Osaka Korean Primary School No. 3 (kindergarten class), Higashi Osaka Korean Primary School No. 4 (kindergarten class), Higashi Osaka Korean Primary School No. 5 (kindergarten class), Jyohoku Korean Primary School (kindergarten class), Minato Korean Primary School (kindergarten class), Sakai Korean Primary School (kindergarten class), Senshu Korean Primary School (kindergarten class), Fukushima Korean Primary School (kindergarten class), Nara Korean Primary and Middle School (kindergarten class), Wakayama Korean Primary and Middle School (kindergarten class).

[Hyogo district—1 high school, 4 middle schools, 13 primary schools, 13 kindergarten classes] Kobe Korean High School, Amagasaki Korean Primary and Middle School (kindergarten class), Nishi Kobe Korean Primary and Middle School (kindergarten class), Higashi Kobe Korean Primary and Middle School (kindergarten class), Jeiban Korean Primary and Middle School (kindergarten class), Nishiwaki Korean Primary School (kindergarten class), Itami Korean Primary School (kindergarten class), Himeji Korean Primary School (kindergarten class), Takarazuka Korean Primary School (kindergarten class), Hanshin Korean Primary School (kindergarten class), Sonoda Korean Primary School (kindergarten class), Akashi Korean Primary School (kindergarten class), Takasago Korean Primary School (kindergarten class), Aioi Korean Primary School (kindergarten class).

[Chugoku and Shikoku district—1 high school, 5 middle schools, 6 primary schools, 3 kindergarten classes] Hiroshima Korean Middle and High School, Hiroshima Korean Primary School No. 1 (kindergarten class), Hiroshima Korean Primary School No. 2, Okayama Korean Primary and Middle School (kindergarten class), Kurashiki Korean Primary and Middle School (kindergarten class), Sanin Korean Primary and Middle School, Shikoku Korean Primary and Middle School.

[Yamaguchi district—1 high school, 3 middle schools, 3 primary schools, 3 kindergarten classes] Yamaguchi Korean High School, Shimonoseki Korean Primary and Middle School (kindergarten class), Ube Korean Primary and Middle School (kindergarten class), Tokuyama Korean Primary and Middle School (kindergarten class).

[Kyushu district—1 high school, 3 middle schools, 3 primary schools, 4 kindergarten classes] Kyushu Korean High School, Kita Kyushu Korean Primary

and Middle School (kindergarten class), Fukuoka Korean Primary and Middle School (kindergarten class), Chikuhō Korean Primary and Middle School (kindergarten class), Kokura Korean Kindergarten.

The merits of the democratic national education conducted by Chongryun have gradually come to be acknowledged internationally. Ten public and 63 private universities in Japan qualify graduates of Korean high schools for admission, and as of 1985 they were attending 17 Japanese state universities. Graduates of Choson University do graduate work in many universities and research institutes, and are studying at more than 20 universities in 15 countries including England, France, Cuba, Spain, Australia, the United States, Sweden, Austria and Czechoslovakia.

Chongryun trains teachers and compiles textbooks and teaching aids on its own, and develops teaching abilities by continuously improving the educational qualifications of teachers and the quality of education. Through national education students are trained and brought up, even in an alien land, to be honourable overseas citizens taking pride in their being Korean, to be reliable successors to the patriotic cause and to be Koreans in Japan who have the international insight with which to live and work in Japan, feeling no inconvenience.

The graduates of Korean schools are active in the organization of Chongryun, individual organizations, business institutions, enterprises of our compatriots and various fields of human endeavour in Japan.

Chongryun manages Korean schools independently and defends their legality with the united strength of our compatriots in Japan. Guardians of our school children vigorously conduct the “campaign for loving schools” and, in particular, young traders and industrialists dedicate great efforts to developing Korean schools in succession to the patriotic will of their parents who defended national education. Chongryun has obtained and maintains the lawful sanction of all schools and school associations, including Choson University. Chongryun, together with the parents of students, is active in encouraging educational grants toward Korean schools by local government bodies, marking new progress in defence of the educational rights of Koreans in Japan.

Chongryun also plays an active part in jealously defending the democratic national rights of our compatriots in Japan, along with the work of national education.

Chongryun stubbornly defends the citizenship of Korean residents in Japan as honourable overseas citizens of an independent and sovereign state. Our compatriots in Japan are under the lawful protection of the Republic, and from an international point of view are not in the legal position of “afflicted people” or “the Japanese people”, but hold the legal position of overseas citizens of the Republic. Chongryun sees to it that Koreans in Japan proudly exercise such basic rights as those of association, assembly, the press and demonstration which they should enjoy as overseas citizens of the Republic. In particular, Chongryun defends the citizenship of the Republic against the scheme to force on them “ROK” nationality, naturalization and assimilation.

Chongryun stages activities in defence of human rights in order to guarantee the security of life and physical freedom of Koreans in Japan.

Chongryun fights resolutely against the infringement of human rights by the Japanese authorities through the “Alien Registration Act”, and conducts a steady and powerful campaign to demand the radical amendment of this law. In the face of its definition by the Japanese authorities as one to which the “Subversive Activity Protection Law” should be applied, with the resultant infringements of human rights and the observation and harassment of our officials and Koreans in Japan, Chongryun makes clear the injustice of this policy and struggles to defend the lawfulness of its organization and to demand that it be excused from the operation of the law on subversive activities.

Chongryun also opposes the scheme of the Japanese authorities to forcibly deport our compatriots, and strives for their rights of residence. At the same time, it opposes and denounces the killing, wounding and attacking of our compatriots and students, and stages activities to prevent the recurrence of such incidents.

Chongryun makes efforts, in particular, to defend the rights to livelihood of our compatriots in Japan in the face of occupational and other legal, administrative and social discriminations and restrictions against them.



Chongryun extends a great deal of help to our compatriots in Japan, on ceremonial occasions or through relief work, in the spirit of mutual aid. Through the consistent efforts of Chongryun, and through the arousing of world public opinion, our compatriots in Japan have come to be provided with such social maintenance as juvenile allowance and national pensions, and the organization strives to create favourable employment opportunities for them. In recent years, Chongryun has been enlarging opportunities for our compatriots in Japan to obtain public qualifications with qualifications of candidacy for state examinations of Japan without renouncing Korean nationality. Today they are able to acquire qualification as doctors, lawyers, certified public accountants, patent attorneys, architects, electrical engineers and nurses.

In order to solve problems arising in the insurance and security of our compatriots in Japan, Chongryun conducts the work of Kumgang Insurance, an independent national insurance institution. As of the end of March 1985, the Kumgang Insurance Company, Ltd. had increased income from indemnity insurance to over 7.22 billion *yen* and the amount of contract of life insurance to some 182.98 billion *yen*. Chongryun has enabled Koreans in Japan to acquire the right to move into Japanese public housing and, in April, 1980, to obtain loans from the Housing Loan Corporation.

Chongryun plays an active part in protecting the right of enterprise, a right vital to Korean traders and industrialists in Japan, who are in a much less favourable position than their Japanese counterparts in terms of funds, materials, talents, market for goods, technology and other matters. Chongryun endeavours in every way to protect their right to and ensure the success of their economic activities, exerting itself to solve by the efforts of organization the problem of the financial needs of trading and industrial activities of Koreans in Japan. It contributes to their trade, industry and livelihood through development of the Korean Credit Union, an independent national financial body with more than 200,000 members, 38 co-operatives, 174 shops and deposits of more than 149.4 billion *yen* as of April 1985. The Korean Credit Union carries on, through loans to its members, the agent business of such credit institutions under the control of the Japanese Government as the Shoko Chukin Bank, the

Small and Medium Enterprises Bank, Environmental Hygiene Finance Corporation, Housing Loan Corporation and People's Finance Corporation. The Korean Credit Union stepped up its service to members in February 1985 with the introduction of an on-line information processing system in the business of deposit loans.

Chongryun and trading and industrial organizations effectively contribute to the fair solution of the taxation problems of our compatriots in Japan. Through a long-drawn-out mass campaign, Chongryun has opposed the imposition of unjust taxes on them and made a "five-point agreement"\* with the Japanese tax administration authorities in November 1976, enabling the fair solution of tax problems through the Korean Merchants and Industrialists Federation in Japan.

- \* 1. All tax problems should be fairly solved by the agreement between the KMIFJ and tax authorities. 2. The fixed federation membership fees should be recognized as deductible expenses. 3. Allowance should be made for expenses for national schools. 4. The expenses for business travel to third countries and homeland should be deductible. 5. Cases pending in court should be settled by agreement.

With the introduction of obligatory bookkeeping in accordance with the amendment to the Tax Law in January 1985, Chongryun and trading and industry organizations held lecture meetings, economics lessons, practical lessons and tax consultations for the convenience of the traders and industrialists.

Chongryun and trading and industry agencies are giving positive guidance and assistance in the accounting operations of the federation, management, the affairs of co-operatives, joint ventures with the homeland and foreign trade for the promotion of commercial and industrial enterprises. In particular Chongryun is putting up a resolute fight against moves of the Japanese authorities to suppress the enterprises of Koreans in Japan through such means as the "forced investigation" and other unjust tax investigation of the Korean traders and industrialists in Japan, the south Korean puppet clique's so-called "moves to bring in the property of the Koreans in Japan" and the attempt to abuse the new "law regulating business affecting public morals".

Chongryun creditably defends the rights of Koreans in Japan to

travel to the homeland, to return home and to travel to third countries.

As a result, over 93,000 compatriots had been repatriated and over 29,000 Koreans in Japan had visited their homeland as of May 1985. With the extension of the right of the Koreans in Japan to travel to third countries, different delegations representing Koreans in Japan have attended international meetings held abroad, while Korean traders and industrialists and other sections of the Korean population in Japan enjoy free travel to third countries for economic inspection, study scientific research, sports, performance and study of business conditions.

Through its persistent efforts to protect democratic national rights, Chongryun has since its formation won the reputation of being an organization that defends the genuine rights and interests of Koreans in Japan and enjoys the love and confidence of Chongryun- and Mindan-affiliated and unorganized compatriots.

## SECTION 5. ACTIVITY FOR THE PROMOTION OF NATIONAL REUNIFICATION

Chongryun fights positively to expedite national reunification, taking this as its most important task.

Reflecting the desire of its officials and Koreans in Japan for national reunification, Chongryun has made persistent efforts for the accomplishment of this cause for 30 years, and devotes all its efforts and talent to the fulfilment of the lofty patriotic task of the nation.

Chongryun directs great efforts, above all, to giving wide publicity to the Republic's proposals for eventual national reunification among the officials and the Koreans in Japan. The great leader has put forward policies and proposals over the years in accordance with the fast-changing situation and the trend of the movement for national reunification, and has roused the people at home and Koreans in Japan to the struggle to expedite the reunification of the country. Chongryun has recently explained and propagated the fair and reasonable policies and proposals for national reunification which reflect the desire of the entire nation at different gatherings and lectures, in study sessions, house-to-house visit,

through newspapers, magazines, films, street propaganda, leaflets and other available ways and means. These proposals include one for the founding of the Democratic Confederal Republic of Koryo, one for tripartite talks among the Republic, the United States and south Korean authorities, one for north-south high-level and other talks, and one for elimination of the danger of another war and consolidation of peace in Korea.

Under the slogan "Let us all unite and contribute to the cause of national reunification, the moneyed donating their money, the knowledgeable giving their knowledge, and the physically strong giving their strength!", Chongryun has striven to convert the cause of national reunification into the concern of all the compatriots themselves, rather than that of merely a few officials.

Chongryun endeavours to bring home to the officials and Koreans in Japan that the achievement of national reunification is the lofty national duty of the entire Korean people, no matter whether they live in the homeland or abroad, and at the same time educates them to work for this goal as befits the masters of the movement, proceeding from the standpoint that the shortest route to the radical improvement of the status of Koreans in Japan is national reunification.

In light of the fact that the replacement of generation is proceeding quickly and that the movement is largely being conducted by a new generation which has no clear idea of the homeland, Chongryun conducts its activities maintaining that there can be neither national cause nor patriotic work apart from the cause of national reunification.

In order to expedite the reunification of the country, Chongryun is fighting resolutely against the internal and external splittists standing in its way.

Chongryun is also waging a resolute struggle against the schemes of the US imperialists to occupy south Korea forever, create "two Koreas" and provoke another war in Korea. Chongryun and Koreans in Japan have recently launched a vigorous campaign for the immediate withdrawal of US aggressor troops from south Korea and replacement of the armistice agreement by a stable peace agreement against the military integration of the United States, Japan and south Korea, "Team Spirit"

and other aggressive military exercises and moves to provoke another war in Korea.

Chongryun has laid bare at home and abroad the essence and danger of the internal and external splittists' scheme to create "two Koreas" and is fighting against it.

To bring earlier national reunification, Chongryun is rendering positive support and encouragement to the south Korean people in their anti-US struggle for independence and anti-fascist struggle for democracy.

The social contradictions prevalent in south Korea have inevitably led south Korean youth, students and workers and other sections of the population to rise in the struggle for justice and democracy, in a sacred struggle for reunification against the foreign forces and dictatorship. It is the right and obligation of members of the same nation who desire its reunification to extend support and encouragement to these south Korean elements in their struggle. Chongryun has held mass rallies and demonstrations, and launched campaigns to support and encourage the righteous struggle of the south Korean people in each period. It has strongly condemned the south Korean authorities for the fascist atrocities perpetrated against the south Korean people, including its youth and students.

Chongryun strives hard for national unity with the Mindan-affiliated compatriots, holding fast to the stand of joining hands with all those who long for national reunification in disregard of differences in ideology, political view, religious belief or organizational affiliation. Among the broad sections of Mindan-affiliated compatriots there is a growing trend to move toward independence, democracy and reunification and to oppose the US imperialists and the puppet clique who try to perpetuate the national split and lead the Korean nation into the disaster of a nuclear war. Chongryun sees to it that the south Korean compatriots who visit Japan are warmly welcomed with feelings of blood ties.

Chongryun strengthens its activity among the Japanese people and the other peoples of the world, different political parties and public organizations so that they extend support and encouragement to the Korean people in their struggle for independent reunification of the

country. In so doing, Chongryun sees to it that they expose and denounce the essence and danger of the moves of the US imperialists to provoke another war in Korea and a new tie-up between the Japanese and south Korean authorities. Chongryun stirs up world public opinion in support of the independent peaceful reunification of Korea by promoting the movement of solidarity with the Korean people.

Chongryun is doing its part to contribute to the struggle of the Korean people to expedite national reunification.

## SECTION 6. ACTIVITY TO STRENGTHEN FRIENDSHIP WITH THE JAPANESE AND OTHER PEOPLES OF THE WORLD

Chongryun is conducting brisk external activities to promote friendship and international solidarity with the Japanese and other progressive people of the world.

Basing itself on the foreign policy of the Republic, the basic idea of which are independence, friendship and peace, Chongryun is conducting its external activities to suit the circumstances of its movement, making positive efforts to increase the ranks of people supporting and sympathizing with the just struggle of the Republic and the Korean people among the Japanese and other peoples of the world, and to create a favourable international environment for national reunification.

Chongryun strives particularly to promote friendship with politicians, businessmen, journalists, scholars, lawyers and men of culture and other people of Japan and its political parties and social organizations.

Now the Japanese people are raising their voices in demand for comprehensive exchange between the Korean and Japanese people and for normalization of Korea-Japan relations. In addition, in Japan solidarity organizations including the “Japanese Committee Supporting the Reunification of Korea” have been formed and are conducting positive activity in the capital, in all the metropolises and prefectures and in different sections of the population. Broad sections of the Japanese people are thus voicing their support for the Republic’s reasonable

reunification proposals and the righteous struggle of the south Korean people and are denouncing the criminal acts of the south Korean puppet clique.

Chongryun is conducting energetic activity to strengthen friendship and solidarity with the people of the world, and enjoys the international support of the people, social organizations and organs of power of many different nations.

By strengthening relations with progressive international bodies, Chongryun has had its organizations admitted into them,\* invited foreign delegates and personalities to various functions and sent its delegations to diverse international meetings, thus making an active contribution to the struggle of the world's people who aspire to peace, independence and democracy.

\* Chongryun-affiliated organizations have joined international bodies as follows: The League of the Korean Youth in Japan was admitted to the World Federation of Democratic Youth on November 10, 1974, the Korean Women's Union in Japan to the Women's International Democratic Federation on October 14, 1967, the Korean Traders and Industrialists Federation in Japan to the International Trade Union of Workers in Commerce on April 5, 1979, the Korean Teachers' Union in Japan to the World Teachers' Federation on July 5, 1969, the Korean Scientists Association in Japan to the World Federation of Scientists on February 13, 1967, the Korean Press and Publishers Association in Japan to the International Federation of Journalists in October 1966, the Korean Democratic Lawyers Association in Japan to the International Association of Democratic Lawyers on April 2, 1975, the Korean Students Committee in Japan to the International Union of Students on May 10, 1974 and to the Asian Students Association on December 17, 1978, the Korean Buddhists Federation in Japan to the Asian Religionists Peace Council on July 26, 1976, and the Korean Peace Committee in Japan to the World Peace Council on May 6, 1977.

Through its activity to strengthen solidarity with the people of the world, Chongryun plays an important role in stirring up world public opinion in support of the righteous struggle of the Korean people and against the US imperialist policies of perpetual occupation of south Korea and "two Koreas" and their moves to provoke another war.

Chongryun is a dignified organization of the overseas nationals of the

Republic with a great number of friends on the five continents of the world.

Through its external activity, Chongryun endeavours to propagate the *Juche* idea all over the world, and to give wide publicity to the services and virtues of the great leader and the dear leader Comrade Kim Jong Il.

The works and biographies of the great leader and the dear leader Comrade Kim Jong Il that have been published in English, Japanese, French, Spanish and Arabic by Chongryun total 2.5 million copies.

Chongryun widely organizes seminars on the works of the great leader and the dear leader Comrade Kim Jong Il, report meetings, gatherings, lectures and the showing of films including documentaries on the great leader's and the dear leader's visits to foreign countries.

As seen above, Chongryun attaches great importance to its foreign activity and continuously strengthens it, involving all organizations and all compatriots.

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During the past 30 years Chongryun has traversed the glorious path of progress and rendered brilliant service to the country and nation.

All this is due to the wise leadership of the great leader Marshal Kim Il Sung and the dear leader Comrade Kim Jong Il. This means a victory of the ideology of the *Juche*-motivated expatriate movement. It is the fruition of the unbounded devotion and self-sacrificing spirit of the officials of Chongryun and the patriotic compatriots who have stoutly fought for the country and the people, for the reunification of the homeland and for democratic national rights.

The glorious 30-year path traversed by Chongryun is marked by valuable experiences and lessons.

The movement of Koreans in Japan, conducted in complicated circumstances, shows that if the movement is to develop along the path of progress, it should be solely guided by an ideology of the expatriate movement which embodies the *Juche* idea under the wise leadership of the



great leader and the dear leader.

The movement of Koreans in Japan, which has been launched as a national patriotic movement, clearly shows that they must work for the country and nation in the spirit of sharing their lot with the homeland under any circumstances, regarding the Republic as their genuine homeland.

The movement of Koreans in Japan shows that the Chongryun organizations should organize and launch the movement, firmly relying on internal forces, in such a way as to defend the *Chajusong* of the masses of compatriots and to provide them with freedom and happiness.

The movement of the Koreans in Japan, which has become strong and developed with the promotion of international solidarity with the Japanese people, teaches that if the movement is to be successful, it should strengthen friendship and solidarity with all strata of the Japanese people and continuously develop solidarity with the progressive peoples of the world in the future as well.

## CONCLUSION

The history of human thought records that there have been ideas and doctrines designed to establish a scientific theory on the social movement, and attempts to systematize it. A well-knit theory on the movement of overseas nationals has yet to be established.

I have tried to systematize the theory on the expatriate movement, drawing on the practical experience of the movement of Koreans in Japan. In this I have based myself on a methodology founded on the *Juche* idea enunciated by the great leader Marshal Kim Il Sung and developed in depth by the dear leader Comrade Kim Jong Il.

People develop creative activity to realize *Chajusong*, their real nature, whether they live in the homeland or abroad. Overseas nationals have a national identity and operate under certain particular conditions in defending their *Chajusong*. Taking these into account, I have referred to the fundamental problems arising in realizing the *Chajusong* of fellow countrymen abroad in Part One.

Chapter 1 explains the origin and essence of the question of expatriates and gives theoretical exposition of the specific features of Koreans in Japan as social beings. Chapter 2 clarifies the character and tasks of the movement in realizing the *Chajusong* of overseas nationals. In other words, it states that this should be a national and patriotic movement whose task is to defend democratic national rights, contribute to the prosperity and development of the homeland, strengthen friendship with the people of the host country and make for rendering the world independent. Chapter 3 proves that if overseas nationals fail to receive the guidance of the leader of the nation they can be neither independent social beings nor develop themselves.

Chapter 4 explains that establishment of national identity is essential to realization of the *Chajusong* of overseas nationals, special social beings. Chapter 5 makes clear that if the overseas nationals, who have neither

power nor administrative authority, are to achieve success in their movement to realize their *Chajusong*, the officials should adhere to a mass line and possess a popular method and style of work.

Chapter 6 proves that if overseas nationals are to develop as independent beings, they need the protection and support of the government of the motherland so long as each country has boundaries and there are national differences.

The theory on the expatriate movement to realize *Chajusong* is given on the above-mentioned grounds, but it is merely an initial attempt. I hope that it will be further perfected on this basis.

Part Two gives an outline of the development and the present state of the movement of Koreans in Japan on the basis of the theory given in Part One. It covers mainly the movement of 30 years following the formation of the General Association of Korean Residents in Japan on May 25, 1955. The movement is divided into seven periods in the light of the situation prevailing in the motherland and the characteristic features of each period of the movement of Koreans in Japan. With the promotion of research into the history of the movement, more reasonable periodization may be introduced. It cannot be denied that certain people have made their appearance and some played an important role in the movement. In the light of the fact that the author has taken part in the movement of Koreans in Japan for the 30 years since its beginning, he has had to refrain from naming the people involved, introducing an element of abstraction into this history of the movement. I hope that there will appear vivid records and books on the movement of Koreans in Japan by researchers into the movement.

The Fifth Plenum of the 13th Central Committee of Chongryun was held over seven days beginning February 6, 1986. At the meeting it was decided to hold in September the 14th Congress of Chongryun, which would mark a new milestone in the movement of Koreans in Japan. In addition, it debated working efficiently with the Korean merchants and industrialists in Japan who constitute the basic masses.

True to the resolution of the Central Committee, all the Chongryun officials and fellow countrymen in Japan are launching a mass innovation campaign of loyalty to greet the 14th Congress of Chongryun with

patriotic enthusiasm and creativity.

We will positively improve our work as required by the ever-changing situation and the changed environment of Chongryun, strengthen Chongryun structures organizationally and ideologically by carrying on the policy of remodelling Chongryun on the *Juche* idea, and fulfill all our patriotic tasks with credit. We will thus bring about a new change and upsurge in the patriotic national movement of Chongryun, an expatriate movement unexcelled in the world, and make the 14th Congress of Chongryun shine brilliantly as one of victory and unity.

In conclusion, I hope that readers will offer outspoken comment on the book.

May 1986, on the occasion of the 31st anniversary of  
the formation of Chongryun

The Author

# **APPENDIX**



## CHRONOLOGICAL TABLE OF CHONGRYUN'S MAJOR ACTIVITIES (May 25, 1955-May 25, 1985)

(For the sake of reference, the period from the liberation of the homeland to the formation of Chongryun is also included.)

Year	Date	Events
1945	August 20	Formation of Society of Koreans in Kanto District (Movements to form organizations exist in various other districts).
	August	National education of compatriots in Japan starts in form of short course in Korean language.
	September 14	Formation of Korean Students Union in Japan (today's Union of Korean Students Studying in Japan).
	October 10	Foundation of newspaper "Minjung Sinmun" (today's "Choson Sinbo").
	October 15	Formation of Federation of Koreans in Japan (Choryon).
	November 1	In its "Fundamental directive to the SCAP for Occupation and Control of Japan in Early Days after Its Surrender" the GHQ of the US Army points out that Koreans in Japan may be treated, if necessary, as enemy aliens.
1946	February 26	Formation of Korean Traders and Industrialists Federation in Japan.
	February 27	Second Extraordinary Congress of Choryon (to 28th).
	October 5	Founding of Tokyo Korean Middle School; start of secondary education for children of Koreans in Japan.
	October 14	Third Congress of Choryon (to 17th).
	December 13	Great leader Marshal Kim Il Sung sends open letter "To 1,000,000 Compatriots in Japan".

1947	March 6	Formation of League of Korean Democratic Youth in Japan (DY).
	May 2	“Alien Registration Act” promulgated and enforced by Potsdam Imperial Ordinance.
	August 28	Formation of Korean Educationists’ Union in Japan (today’s Korean Teachers’ Union in Japan).
	October 12	Formation of Korean Democratic Women’s Union in Japan.
	October 15	Fourth Congress of Choryon (to 17th).
1948	January 24	Director of School Education Department of the Education Ministry of Japanese government issues metropolitan and prefectural governors circular notices “Concerning the Handling of the Schools Established by the Koreans”.
	August 1	Formation of Korean Buddhists’ Federation in Japan.
	October 1	Founding of Konsol News Agency (today’s “Korean News”).
	October 4	Founding of senior class in Tokyo Korean Middle School (renamed Tokyo Korean Middle and High School).
	October 14	Fifth Congress of Choryon (to 16th).
	October 25	Formation of Association of Korean Volunteers for Reunification in Japan.
	October	Energetic struggle to raise flag of the Republic against “prohibition against flying the flag of north Korea” in pursuance of the “notice of chief of local police headquarters of Japan” (October 8).
	December 23	The great leader receives Group of Koreans in Japan Celebrating Founding of the Republic.
	February 12	17th Plenum of Central Committee of Choryon (to 14th).
	March 15	Japanese government promulgates the “Government Order on the Acquisition of Estate by Foreigners”.
1949	May 5	Establishment of Hagu Bookshop (then, Uridongmu Bookshop).
	September 8	Japanese government unjustly orders dissolution of Choryon and DY under the pretext that this comes under “Government Order on Provisions of Registering Organizations”.
	October 19	Japanese government promulgates “School Closure Ordinance” against schools of Koreans in Japan.
	April 2	Formation of Council of Korean Central



	August 2	Organizations in Japan. Japanese government unjustly suspends publication of newspaper “Haebang Sinmun” (today’s “Choson Sinbo”, republished on May 20, 1952).
1951	January 9	Formation of Democratic Front for Reunification of Fatherland in Japan (DF).
	October 4	Japanese government promulgates “Immigration Law”.
1952	April 1	Founding of Kobe Korean High School.
	April 10	Founding of Osaka Korean High School.
	April 28	Publication of treatise by Paek Su Bong “For Purification and Strengthening of Patriotic Camp”; Criticism of Programme of DF.
	June 20	Establishment of Tonghwa Credit Union (today’s Tokyo Credit Union of Korean Bank), first financial institution of Koreans in Japan.
	October 15	Formation of the Korean Affairs Institute.
1953	April 1	Founding of senior class in Aichi Korean Middle School (renamed Aichi Korean Middle and High School).
	November 9	The great leader Marshal Kim Il Sung receives the Peace and Friendship Mission of Japanese People in Celebration of Korean Armistice.
	November 23	Founding of Federation of Credit Unions of Koreans in Japan (today’s Association of Korean Credit Unions in Japan).
1954	April 1	Establishment of Kuwol Bookshop.
	April 5	Senior class organized in Kanagawa Korean Middle School (renamed Kanagawa Korean Middle and High School).
	July 28	Formation of Korean Athletic Federation in Japan.
	August 30	The DPRK issues statement of Foreign Minister in protest against unreasonable persecution of the Japanese government of Koreans in Japan.
	October 14	Formation of Korean Press and Publishers’ Association in Japan.
1955	February 25	Statement of Foreign Minister of the Government of the Republic on establishing normal diplomatic relations with Japan.
	March 11	Han Duk Su, member of Central Committee of Democratic Front for Reunification of the Fatherland, delivers speech “On a Change in the Movement of

	Koreans in Japan” at 19th Plenum of Central Committee of DF (to 12th).
April 1	Foundation of senior class in Kyoto Korean Middle School (renamed Kyoto Korean Middle and High School). Foundation of senior class in Ibaraki Korean Primary and Middle School (renamed Ibaraki Korean Primary, Middle and High School).
May 24	6th Extraordinary Congress of DF; dissolution of DF.
May 25	Formation of General Association of Korean Residents in Japan (Chongryun).
May 27	1st Plenum of Central Committee of Chongryun.
June 6	Formation of Korean Central Art Troupe in Japan.
July 2	Formation of Korean Central Educational Association in Japan; Reorganization of Korean Teachers’ Union in Japan.
August 1	Formation of Korean Youth League in Japan (KY).
August 6	Chongryun delegate participates in 1st World Conference against Atomic and Hydrogen Bombs as proxy representative of the Republic.
August 16	Founding of Central Institute of Chongryun.
September 24	Second Plenum of Central Committee of Chongryun (to 26th); discussion and decision on building Central Hall of Chongryun and Choson University.
September 29	Great leader Marshal Kim Il Sung receives group of Koreans in Japan on home visit celebrating 10th Anniversary of Liberation of the Homeland.
October 20	Great leader Marshal Kim Il Sung receives Japan Diet members’ group visiting Korea.
November 1	Formation of Japan-Korea Society.
1956 February 14	Third Plenum of Central Committee of Chongryun (to 16th).
March 6	Formation of Japan-Korea Trade Association.
April 10	Founding of Choson University, establishing system of democratic national education from primary school to university. Founding of Kyushu Korean Middle and High School (today’s Kyushu Korean High School).
April 12	Formation of Korean Peace Committee in Japan.
May 27	Fourth Plenum of Central Committee of Chongryun.
May 28	Second Congress of Chongryun (to 30th).
May 31	Fifth Plenum of Central Committee of Chongryun.
July 16	Sixth Plenum of Central Committee of Chongryun (to

	17th); discussion and decision on several questions for hastening peaceful reunification of the homeland.
August 25	Inauguration of Central Hall of Chongryun (Shinanomachi Street, Shinjuku Ward, Tokyo).
September 27	Chongryun centre demands Japanese government authorities immediately discontinue misuse of "Alien Registration Act".
October 1	Formation of Committee of Korean Students in Japan.
October 24	Seventh Plenum of Central Committee of Chongryun (to 26 th); discussion and decision on defence of living rights and others.
November 21	Chongryun centre demands abolition of fingerprint registration.
1957 January 19	First Conference of Korean Educational Activists in Japan.
March 7	Eighth Plenum of Central Committee of Chongryun (to 9th); discussion and decision on immediate tasks for further strengthening Chongryun organization.
March 10	First graduation ceremony of Choson University.
April 8	Great leader Marshal Kim Il Sung sends educational funds and stipends for education of children of Koreans in Japan for the first time.
May 26	Ninth Plenum of Central Committee of Chongryun.
May 27	Third Congress of Chongryun (to 29th).
May 30	Tenth Plenum of Central Committee of Chongryun.
October 10	11th Plenum of Central Committee of Chongryun (to 12th); discussion and decision on further strengthening the principle of democratic centralism in Chongryun organization.
December 26	Chongryun delegate participates in Second Conference for Solidarity of Afro-Asian People (Cairo).
1958 January 20	12th Plenum of Central Committee of Chongryun (to 22nd); support of appeal of Second Conference of Democratic Front for Reunification of the Fatherland in Japan and discussion and decision on organizing and mobilizing Koreans in Japan in the work for accelerating peaceful reunification of the homeland and maintaining world peace.
January 23	Peace petition for withdrawal of US army from Korea and against nuclear weapons (to February 28).

May 26	13th Plenum of Central Committee of Chongryun.
May 27	Fourth Congress of Chongryun (to 29th).
May 28	Red Cross of the Republic sends relief funds to Korean citizens in Japan detained in Omura Concentration Camp.
May 30	14th Plenum of Central Committee of Chongryun.
July 17	Founding of Kinki Institute of Chongryun.
August 11	Koreans affiliated with Nagatome Branch, Kawasaki Chapter, Kanagawa Prefecture of Chongryun resolve to return to homeland at once and send letter to great leader Marshal Kim Il Sung.
September 8	In speech delivered at celebrations marking 10th anniversary of founding of the Republic, great leader Marshal Kim Il Sung states that the Government of the Republic welcomes the repatriation of compatriots in Japan.
October 8	15th Enlarged Plenum of Central Committee of Chongryun (to 10th); discussion and decision on activity for realizing repatriation of compatriots in Japan and expansion of organizations.
<b>1959</b> March 11	16th Plenum of Central Committee of Chongryun (to 13th); discussion and decision on report of campaign for repatriation and immediate questions.
May 13	Central Committee of Chongryun demands organs concerned in Japan to use formal name of DPRK instead of “north Korea”.
June 3	Kobe-Tokyo motorcycle march for realization of repatriation (to 12th).
June 7	Formation of Korean Writers and Artists Union in Japan.
June	Production of news film “Chongryun News” No. 1.
June 9	17th Plenum of Central Committee of Chongryun.
June 10	Fifth Congress of Chongryun (to 12th).
June 13	18th Plenum of Central Committee of Chongryun. Completion of new building of Choson University (its removal to Kodairashi, Tokyo).
June 28	Dissolution of 4 organizations affiliated with Chongryun—Social Scientists’ Association, Natural Scientists’ Association, Scientists and Technicians’ Association and Medical and Pharmaceutical Association. Formation of Korean Scientists’ Association in Japan.

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July 1	Founding of Kanto Institute of Chongryun.
July 26	Delegation of Korean Youth and Students in Japan participates in Seventh World Festival of Youth and Students (Vienna, to August 4).
August 13	Korea and Japan Red Cross organizations sign Calcutta agreement on repatriation of Korean citizens in Japan.
August 20	19th Plenum of Central Committee of Chongryun (to 21st); stocktaking of campaign for repatriation and discussion and decision on policy to be followed in the future.
September 10	Founding of Kyushu Institute of Chongryun.
November 18	20th Plenum of Central Committee of Chongryun (to 20th); discussion and decision on stepping up movement for supporting proposal for peaceful reunification of homeland advanced by Supreme People's Assembly of the Republic.
November 27	World Peace Council officially commends Chongryun on the occasion of 10th anniversary of peace movement.
December 5	Chongryun centre inaugurates Niigata agency.
December 14	First repatriation boat leaves Niigata.
December 21	Great leader Marshal Kim Il Sung receives first repatriates.
<b>1960</b> January 8	Great leader Marshal Kim Il Sung sends first annual new-year congratulatory telegram to chairman of Chongryun.
January 12	Red Cross of the Republic sends relief funds to compatriots returning to homeland.
February 10	Foundation of monthly "Shinsedai" (Japanese edition).
March 7	21st Plenum of Central Committee of Chongryun (to 9th); stocktaking of patriotic activities and discussion and decision on work for hastening peaceful reunification of homeland now that repatriation to the Republic has been realized.
March 24	Chongryun delegate participates in Afro-Asian Solidarity Conference (Beijing).
April 10	Foundation of senior class in Hiroshima Korean Middle School (renamed Hiroshima Korean Middle and High School).
April 19	Central Meeting of Koreans in Japan supporting

		patriotic struggle of south Korean people against fascist tyranny of Syngman Rhee.
	May 8	22nd Plenum of Central Committee of Chongryun (to 9th); discussion and decision on supporting resistance of south Korean people and further stepping up anti-US national salvation struggle.
	May 30	Conference of chairmen of headquarters of all levels and representatives of various central organizations of Chongryun (to 31st).
	June 19	Destruction of Central Hall of Chongryun by incendiary fire.
	June 28	23rd Plenum of Central Committee of Chongryun; discussion and decision on rebuilding central hall.
	July 29	Departure of Korean youth and students' group motorcycle march in Japan celebrating 15th anniversary of liberation of homeland.
	August 9	Presidium of Supreme People's Assembly of the Republic issues ordinance on awarding decorations of the Republic to officials of Chongryun.
	November 26	24th Plenum of Central Committee of Chongryun (to 29th); discussion and decision on vigorously promoting peaceful reunification of homeland.
1961	January 1	Foundation of newspapers "Chosen Jiho" (Japanese edition) and "People's Korea" (English edition).
	February 25	Foundation of "Monthly Korean Materials".
	March 28	Korean Writers and Artists' Union in Japan delegate, proxy representative of Korean Writers Union, participates in Tokyo meeting of Afro-Asian Writers' Conference.
	April 3	25th Plenum of Central Committee of Chongryun (to 5th).
	April 18	Joint cultural festival for promotion of peaceful reunification of homeland and cultural interchange between the north and south under the auspices of men of culture of Chongryun and "ROK" Residents' Association in Japan.
	May 22	26th Plenum of Central Committee of Chongryun.
	May 23	Sixth Congress of Chongryun (to 25th).
	May 25	Start of dispatch from Korean News Agency to Korean Central News Agency.
	May 26	27th Plenum of Central Committee of Chongryun.
	July 25	Delegation of Korean Buddhists' Federation in Japan

		participates in First World Peace Conference of Religionists (Kyoto, to 28th).
	August 7	Founding of Tonghae Commercial Corporation.
	August 25	Formation of Korean Football Team in Japan.
	September 9	“Choson Sinbo” becomes daily.
	October 3	First Conference of Activists of Branches of Chongryun (to 4th).
	October 23	28th Plenum of Central Committee of Chongryun (to 25th); discussion and decision on supporting Declaration of the Fourth Congress of the Workers’ Party of Korea and further strengthening national unity and stepping up anti-US national salvation struggle.
	December 22	First trading boat of Korean citizens in Japan leaves Shibaura Port, Tokyo, following establishment of direct trade with the Republic.
1962	March 8	Meeting of Korean Mothers in Japan.
	April 4	Completion of Korean Commerce and Industry Hall.
	April 15	Founding of Korean Pictorials. Foundation of “Chosen Gaho”.
	May 14	Great leader Marshal Kim Il Sung telegraphs chairman of Chongryun in return for congratulations conveyed to him by compatriots in Japan on his 50th birthday.
	May 29	29th Enlarged Plenum of Central Committee of Chongryun (to 31st); discussion and decision on improving and stepping up organizational and ideological work.
	July 1	Delegation of Korean youth and students in Japan starts to participate in 8th World Festival of Youth and Students (Helsinki).
	November 9	Central Meeting of Koreans in Japan Celebrating Hundredth Voyage of Repatriation Boat and Transport of 80,000 Repatriates.
1963	January 18	Founding of Kanto and Kansai Institutes of Economy.
	February 14	Central meeting of Koreans in Japan to welcome athletes of the Republic participating in world speed skating championships.
	March 25	30th Plenum of Central Committee of Chongryun (to 27th); discussion and decision on strengthening organization of Chongryun and stepping up anti-US

	national salvation struggle.
April 15	Completion of Central Hall of Chongryun (Fujimi, Chiyoda Ward). Foundation of magazine "Sidae".
April 20	Formation of Korean Association of Correspondence Courses in Japan.
May 1	Adoption of "Resolution for realization of free travel to the homeland" at Central Meeting of Koreans in Japan to Celebrate May Day.
May	Successive incidents of collective violence toward students of Korean high schools.
May 25	Inauguration of Korean Film Administration Committee in Japan.
July 1	First Conference of Active Propagandists of Chongryun (to 2nd).
July 16	31st Plenum of Central Committee of Chongryun (to 17th); discussion and decision on stepping up campaign for realizing free travel of compatriots in Japan to homeland.
September 25	Meeting of Chairmen of Chapters of Chongryun (to 27th).
October 9	Establishment and promulgation of Nationality Act of DPRK.
October 26	Formation of Association for Defence of Human Rights of Koreans in Japan.
November 14	First Conference of Activists of Squads of the League of Korean Youth in Japan.
November 15	32nd Plenum of Central Committee of Chongryun (to 16th); discussion and decision on specific measures concerning work for promoting peaceful reunification of homeland.
November 19	First Conference of Activists of Branches of Women's Union.
<b>1964</b> January 1	Foundation of monthly "Choguk".
February 25	Chongryun centre proposes centre of "ROK" Residents Association in Japan to form joint reception committee for players of north and south Korea participating in Tokyo Olympics.
February 26	33rd Plenum of Central Committee of Chongryun (to 27th); discussion and decision on stepping up activities for defending democratic national rights of compatriots in Japan.
March 16	Osaka-Tokyo pedestrian march of Koreans in Japan



		to demand permission for travel to homeland (to April 21).
	May 24	34th Plenum of Central Committee of Chongryun.
	May 25	Seventh Congress of Chongryun (to 27th). Foundation of "Korean News" (English edition).
	May 27	First Plenum of Seventh Central Committee of Chongryun.
	July 27	Korean delegation of compatriots in Japan represents Republic at Second World Peace Conference of Religionists (to 29th).
	October 7	Central Meeting of Koreans in Japan to welcome Tokyo Olympic athletes from homeland.
	November 20	Second Plenum of Seventh Central Committee of Chongryun (to 21st); discussion and decision on striving harder to defend democratic national rights of compatriots in Japan and stepping up work with all sections of Korean community in Japan.
1965	January 15	Inauguration of Korean Theatrical Company in Japan.
	February 19	Third Plenum of Seventh Central Committee of Chongryun (to 20th); denunciation of criminal "South Korea-Japan Talks" and discussion and decision on making greater efforts for independent peaceful reunification of homeland.
	March 23	Inauguration of Tokyo Korean Song and Dance Troupe.
	March 30	First Conference of Activists of Adult Education of Chongryun.
	April 19	Great leader Marshal Kim Il Sung receives journalists of "Nihon Keizai Shimibun".
	May 24	Great leader Marshal Kim Il Sung sends congratulatory telegram to chairman of Chongryun on occasion of 10th anniversary of its founding.
	May 25	Foundation of "People's Korea" (Spanish edition).
	May 28	Performance of mass game "Song Dedicated to the Fatherland" celebrating 10th anniversary of founding of Chongryun.
	June 22	Chongryun centre issues statement of protest against formal signature of "South Korea-Japan Basic Treaty and Reagreement".
	August 4	Fourth Plenum of Seventh Central Committee of Chongryun (to 6th); discussion and decision on oppos-

	ing traitorous "South Korea-Japan Treaty" and defending democratic national rights of compatriots in Japan.
August 15	Korean football team in Japan makes record of 100 wins out of 106 matches.
August 24	Inauguration of Japan-Korea Cooperation Committee of Science and Technology.
August 26	Completion of Hall of Niigata Agency of Chongryun centre.
October 28	Chongryun centre issues statement of protest against "exclusive view" of the Japanese government on change of nationality of Koreans in Japan.
November 10	Performance of mass game "Our Glorious Fatherland" celebrating 17th anniversary of founding of the Republic.
December 18	Chongryun centre issues statement in protest against exchange of ratifications of "South Korea-Japan Treaty".
December 29	Compatriots in Japan who wish travel to homeland obtain re-entry permission. First Home-visiting Group of Koreans in Japan (two members) departs on 30th.
<b>1966</b> January 17	Japanese government starts to make unjust "application for residence" of Koreans in Japan.
February 28	First Conference of Activists of Model Teachers' Groups of Korean Schools in Japan.
March 3	Fifth Plenum of Seventh Central Committee of Chongryun (to 5th); discussion and decision on stepping up activities for defending citizenship and other democratic national rights.
May 4	Meeting for delivering national musical instruments sent by great leader Marshal Kim Il Sung to Tokyo Korean Primary and Middle School No. 1.
May 7	Completion of head office of Tokyo Credit Union of Korean Bank.
May 25	Foundation of "Photo News" and "People's Korea" (French edition).
August 18	Sixth Plenum of Seventh Central Committee of Chongryun (to 20th); discussion and decision on stepping up movement for defending rights of compatriots in Japan.
September 28	Chongryun centre issues statement against Japanese authorities' unjust handing over of the Republic's

	<p>fishing vessel “Pyongsin” to south Korea.</p> <p>October Korean Press and Publishers’ Association in Japan becomes member of International Organization of Journalists.</p> <p>November 12 Founding of Institute of Korean Credit Unions in Japan.</p> <p>December Start of Consultative Meeting on National Education of Koreans in Japan.</p> <p>December 13 Performance of music and dance epic “Under the Sunbeams of the Fatherland” by Korean students and artists in Kanto district to celebrate 20th anniversary of institution of secondary education of Koreans in Japan (to 14th).</p>
1967	<p>January 6 Great leader Marshal Kim Il Sung sends congratulatory telegram celebrating birthday of chairman of Chongryun.</p> <p>February 13 Korean Scientists’ Association in Japan becomes member of World Federation of Scientific Workers (WFSW).</p> <p>February 15 Seventh Plenum of Seventh Central Committee of Chongryun (to 17th); discussion and decision on independent peaceful reunification of the fatherland, national education, right of repatriation and other matters.</p> <p>March 7 “Bill to Partly Amend School Education Act” relating to foreigners’ schooling systems dies in Japanese Diet.</p> <p>May 24 Central Committee of Workers’ Party of Korea, Presidium of Supreme People’s Assembly of the Republic and Cabinet of the Republic send joint congratulatory telegram and banner to Eighth Congress of Chongryun. Eighth Plenum of Seventh Central Committee of Chongryun.</p> <p>May 25 Eighth Congress of Chongryun (to 27th).</p> <p>May 26 First Plenum of Eighth Central Committee of Chongryun.</p> <p>July 6 Central Meeting of Koreans in Japan giving thanks to great leader Marshal Kim Il Sung for conferring People’s Prize and gold medal to music and dance epic “Under the Sunbeams of the Fatherland”.</p> <p>October 14 Korean Democratic Women’s Union in Japan becomes member of International Federation of</p>

	Democratic Women (IFDW).
November 10	Second Plenum of Eighth Central Committee of Chongryun (to 11th); discussion and decision on jealously defending right of repatriation and other democratic national rights.
November 22	Seven representatives of Chongryun and various compatriots in Japan elected deputies to Fourth Supreme People's Assembly of the Republic.
December 13	Japanese National Tax Administration Agency forcibly investigates, without warrant, Tonghwa Credit Union (today's Tokyo Korean Bank).
<b>1968</b> January 25	Chongryun centre issues statement in connection with Japanese authorities' announcement of rupture of Korea-Japan Red Cross talks (Colombo).
February 13	Founding of Jukai Travel Agency.
April 17	Tokyo metropolis authorizes Choson University.
May 3	Third Plenum of Eighth Central Committee of Chongryun (to 4th); discussion and decision on stepping up activities for independent reunification of homeland against US imperialists' maneuverings to provoke a new war in Korea.
June 1	"100-Day Renovation Campaign Celebrating 20th Anniversary of Founding of DPRK" (to September 9). Performance of music and dance epic "Glory to Great Leader" celebrating 20th anniversary of founding of the Republic (to 5th).
June 8	Korean Football Team in Japan makes record of 200 wins out of 218 matches.
August	Great leader Marshal Kim Il Sung sends congratulatory letters to branches and schools of Chongryun honoured with title of the DPRK's 20th Anniversary Commemoration.
September 6	Production of newsreel "Korean News" No. 50.
October 11	Tokyo District Court decides for plaintiff, annulling Japanese government's refusal to permit re-entry of group of Koreans in Japan after visit to celebrate 20th anniversary of founding of the Republic (owing to obstruction of Japanese authorities, however, their visit to homeland not realized).
October 30	Fourth Plenum of Eighth Central Committee of Chongryun (to November 1); discussion and decision on stepping up all activities of Chongryun in hearty re-

- sponse to historic report of great leader Marshal Kim Il Sung.
- 1969** April 11 Publication of "Biography of Kim Il Sung" by Japanese publishing house.
- May 27 Fifth Plenum of Eighth Central Committee of Chongryun (to 28th); discussion and decision on opposing maneuverings of US imperialists to provoke a new war and stepping up anti-US national salvation struggle and movement for defending democratic national rights of compatriots in Japan.
- June 20 Establishment of Korean Special Products Marketing Company, Ltd.
- July 5 Korean Teachers' Union in Japan becomes member of FISE.
- September 9 Motorcycle march to presenting letter of compatriots in Japan to great leader Marshal Kim Il Sung on occasion of 20th anniversary of establishment of Athletics Day.
- 1970** February 10 Sixth Plenum of Eighth Central Committee of Chongryun (to 12th); discussion and decision on strengthening organization of Chongryun and stepping up activities for national reunification.
- March 6 Foundation of Korean Language Research Institute of Choson University.
- March 30 Deposits of Credit Union of Korean Bank exceed 100 billion *yen*.
- April 6 Organization of senior class in Tohoku Korean Primary and Middle School (renamed Tohoku Primary, Middle and High School).
- May 15 Exhibition of commodities of the Republic (Tokyo, to December 1), (Osaka, December 22-March 31, 1971).
- May 24 Great leader Marshal Kim Il Sung sends congratulatory telegram to chairman of Chongryun on occasion of 15th anniversary of founding.
- May 25 Solidarity Organization of Asian, African and Latin-American People assigns May 25 as "Day of International Solidarity with Korean Citizens in Japan".
- June 8 General meeting of National Reformist Mayors' Association demands Japanese government approve change of "ROK" nationality of Koreans in Japan to Korean nationality.

June 19	Formation of Liaison Council for Repatriation of Koreans in Japan and Defence of Their National Education.
July 1	“120-Day Renovation Campaign” to greet Fifth Congress of the Workers’ Party of Korea and Ninth Congress of Chongryun (to October 31).
August 14	Change from “ROK” nationality to Korean nationality initiated in Tagawa City, Fukuoka Prefecture.
October 10	Japanese publishing house publishes volume 1 of “Works of Kim Il Sung”.
November 24	Seventh Plenum of Eighth Central Committee of Chongryun (to 26th); discussion and decision on further developing patriotic activities of Chongryun in hearty response to report to Fifth Congress of the Workers’ Party of Korea.
1971 January 15	Formation of Association of Korean Democratic Lawyers in Japan.
January 28	Great leader Marshal Kim Il Sung sends congratulatory message to Ninth Congress of Chongryun. Eighth Plenum of Eighth Central Committee of Chongryun.
January 29	Ninth Congress of Chongryun (to 31st).
February 1	First Plenum of Ninth Central Committee of Chongryun.
February 5	Chongryun centre expresses its view in connection with resumption of repatriation of Koreans in Japan.
March 6	Japanese Foreign Ministry enters name of DPRK in passport for the Republic.
April 25	Completion of Tokyo Korean Cultural Hall.
May 7	Great leader Marshal Kim Il Sung receives delegation of Koreans in Japan to give thanks for remittance of educational funds and stipends of over 10,020,000,000 <i>yen</i> .
May 12	After resumption of repatriation, first repatriation boat (156th) enters Niigata Port.
May 31	Great leader Marshal Kim Il Sung receives Korean compatriots repatriated by first boat after resumption of repatriation.
June 11	Second Plenum of Ninth Central Committee of Chongryun (to 12th); discussion and decision on greeting 60th birthday of great leader Marshal Kim Il Sung with great political enthusiasm and

	brilliant successes in work.
August 18	Ship "Mangyongbong" enters Niigata Port for the first time on 159th repatriation voyage.
September 25	Great leader Marshal Kim Il Sung receives managing editor of newspaper "Asahi Shimbun".
October 29	Great leader Marshal Kim Il Sung receives Governor of Tokyo Metropolis.
November 1	"150-Day Renovation Campaign" to celebrate 60th birthday of great leader (to March 31, 1972).
November 17	Formation of Diet Member's League for Promotion of Friendship between Japan and Korea.
December 15	Meeting celebrating publication of 5,000th edition "Choson Sinbo".
December 21	Formation of Liaison Council for Exchange and Solidarity between Workers of Japan and Korea.
December 28	Korean Educational Association of Fukushima Prefecture in Japan obtains official sanction as body corporate (accordingly, 29 out of 30 prefectural educational associations incorporated).
<b>1972</b> January 10	Great leader Marshal Kim Il Sung receives journalists of newspaper "Yomiuri Shimbun".
January 23	Meeting of Koreans in Japan to welcome delegation of Olympic Committee and Republic team for winter Olympic games.
January 24	Great leader Marshal Kim Il Sung receives delegation of Federation of Diet Members for Promotion of Friendship between Japan and Korea.
February 7	Announcement of ordinance of Presidium of Supreme People's Assembly of the Republic conferring title of Labour Hero on chairman of Chongryun.
February 16	Establishment of Korea-Japan Export and Import Company.
February 23	Beginning of motorcycle march to deliver "letter of loyalty" and "banner of loyalty" sent by Koreans in Japan to great leader Marshal Kim Il Sung on occasion of his 60th birthday.
March 5	Chongryun centre sends telegram of thanks to great leader Marshal Kim Il Sung in connection with the homeland's sending textbooks free of charge, bounties for school attendance to children of schools of Koreans in Japan, stipends to Korean students of high schools of Japan and other matters.

March 29	Great leader Marshal Kim Il Sung receives group of Koreans in Japan celebrating his 60th birthday.
April 1	Foundation of Yamaguchi Korean High School.
April 8	Supreme People's Assembly of the Republic publishes ordinance on conferring on officials of Chongryun "Order of Kim Il Sung".
April 21	Great leader Marshal Kim Il Sung receives delegation of activists of Japan Socialist Party.
April 27	Great leader Marshal Kim Il Sung receives reporters of radio, newspaper and news agency of Japan.
May 21	Great leader Marshal Kim Il Sung receives reporter of national educational television station of Japan and advisor and head of football delegation of Japanese high schools.
May 30	Performance of mass game "Song of Glory to Great Leader" (to 31st).
June 6	Delegation of Korean Teachers' Union in Japan participates in Meeting of International Teachers' Federation on Youth Education (Hungary, to 8th).
June 16	"Foreigners' School Bill" dies in Japanese Diet for the seventh time.
June 27	Third Plenum of Ninth Central Committee of Chongryun (to 30th); discussion and decision on consolidating successes achieved in "150-Day Renovation Campaign" and stepping up activity for national reunification and other patriotic activities of Chongryun.
July 4	Chongryun centre expresses its warm support of July 4 North-South Joint Statement.
July 13	Delegation of Korean Democratic Women's Union in Japan participates in Second Conference of Afro-Asian Women (Mongolia, to 18th).
July 23	Great leader Marshal Kim Il Sung sends consolatory telegram to chairman of Chongryun in connection with flood damage suffered by Koreans in Kyushu. Meeting, under joint sponsorship of Chongryun and "ROK" Residents' Association in Japan, of Koreans in Ota district, Tokyo, to support North-South Joint Statement.
August 7	Central Meeting of Korean Youth and Students takes place in warm support of North-South Joint Statement under joint auspices of Central Committees of League of Korean Youth in Japan and League



	of “ROK” Youth in Japan.
August 15	Fact-finding investigation of forcible removal and massacre of Koreans in Okinawa (to September 4).
August 18	Great leader Marshal Kim Il Sung receives soccer team of Tokyo Korean Middle and High School and music and dance circle members of Yokohama Korean Primary School.
September 4	Credit Union of Korean Bank obtains proxy right for business of central depository of credit unions of Japan.
September 5	Formation of Association of Cultural Interchange between Japan and Korea.
September 6	Formation of Headquarters of Okinawa Prefecture of Chongryun. Formation of Japan-Korea Solidarity Committee of Social Scientists.
September 8	Formation of People’s Council for Normalization of Diplomatic Relations between Japan and Korea.
September 17	Great leader Marshal Kim Il Sung receives journalists of newspaper “Mainichi Shimbun”.
September 29	Delegation of social scientists of the Republic visits Japan to participate in Takamatsuzuka comprehensive scientific investigation.
October 6	Great leader Marshal Kim Il Sung receives managing editor of magazine “Sekai”.
October 21	Delegation of Committee for Promotion of International Trade of the Republic visits Japan.
November 20	Great leader Marshal Kim Il Sung receives delegation of Teachers’ Union of Japan.
December 3	Formation of Association for Athletic Exchange between Japan and Korea.
<b>1973</b> January 6	Central meeting of Koreans in Japan to welcome soccer delegation of Pyongyang High School of Light Industry.
January 23	Delegation of Korean Teachers’ Union in Japan participates in symposium of Asian teachers’ organizations (India, to 25th).
February 1	Great leader Marshal Kim Il Sung receives journalist of newspaper “Chunichi Shimbun”.
February 15	Fourth Plenum of Ninth Central Committee of Chongryun (to 17th); discussion and decision on consolidating Chongryun organization and stepping up work for promoting independent peaceful reunification of homeland and other patriotic work.

April 11	Fact-finding investigation of forcible drafting of Koreans in Hokkaido (to 29th).
May 12	Symposium on “World-historic Significance of <i>Juche</i> Idea” under auspices of Japan-Korea Solidarity Committee of Social Scientists.
June 1	“100-Day Campaign” commemorating 25th anniversary of founding of the Republic (to September 9).
June 27	Fifth Plenum of Ninth Central Committee of Chongryun (to 29th); discussion and decision on developing democratic national education through movement embracing all Korean nationals.
July 4	Great leader Marshal Kim Il Sung presents gifts to members of delegation of Korean Teachers’ Union in Japan participating in 10th Conference of World Teachers’ Federation.
July 10	Great leader Marshal Kim Il Sung sends congratulatory message to delegation of Korean youth and students in Japan participating in 10th World Festival of Youth and Students (German Democratic Republic).
July 30	National Pyongyang Mansudae Art Troupe visits Japan.
July 31	Completion of Korean Publishers’ Hall (Hakusan, Bunko Ward, Tokyo); delegation of the Republic attends inaugural ceremony.
August 9	Chongryun centre issues statement in connection with abduction of Kim Dae Jung.
August 31	Great leader Marshal Kim Il Sung delivers speech “On the Tasks Facing the Educators of Chongryun” to members of visiting groups of Korean educators and music and sports circles of Choson University in Japan.
September 2	Delegation of Korean Scientists’ Association in Japan participates in 10th Conference of WFSW (Bulgaria, to 7th).
September 26	Committee of Struggle for Defence of Human Rights of Koreans in Japan expresses its view on “Bill of Immigration Law” discarded in Diet of Japan for the fourth time.
September 30	Deposits of Credit Union of Korean Bank exceed 200 billion <i>yen</i> .

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October 9	Chairman of Chongryun sends telegram to Secretary-General of United Nations in connection with the transmission to the UN of signatures of 250,000 Koreans in Japan demanding admission to it as one Korea instead of two.
October 15	Great leader Marshal Kim Il Sung receives delegation of Korean Press and Publishers' Association in Japan visiting home after participating in Seventh Executive Meeting of International Organization of Journalists (Iraq).
November 9	Great leader Marshal Kim Il Sung receives delegation of Korean Teachers' Union in Japan that participated in Eighth Conference of World Federation of Trade Unions (Bulgaria).
November 15	Sixth Plenum of Ninth Central Committee of Chongryun (to 16th); discussion and decision on consolidating successes attained in "100-Day Campaign" and stepping up activity for promoting national reunification and other patriotic activities of Chongryun.
November 22	Inauguration of Korean Building Stone Company, Ltd.
<b>1974</b> January 26	First central contest in academic subjects of students of schools of all levels of Koreans in Japan (to 27th).
February 1	Foundation of Film Production Unit of Chongryun.
February 13	Korean Football Team in Japan makes record of 400 wins out of 427 matches.
February 22	Seventh Plenum of Ninth Central Committee of Chongryun.
February 23	Great leader Marshal Kim Il Sung sends congratulatory message to 10th Congress of Chongryun (to 25th).
February 26	Pyongyang April 25 Football Team visits Japan. First Plenum of 10th Central Committee of Chongryun.
March 16	Sapporo District Court annuls deportation warrant against Ryu Jong Ryol on charge of abetting his brother in illegal entry.
March 29	Inauguration of Korean Industrial Company, Ltd.
April 1	Foundation of National Educational Institute under Choson University.
April 3	Delegations of youth and students of 18 countries of Asia, Africa, Latin America and Europe participate in

- April 10 10th Congress of League of Korean Youth in Japan. Fact-finding investigation of forcible drafting of Koreans in Kyushu district (to 30th).
- May 7 Delegation of Korean Students' Committee in Japan participates in 11th Conference of International Students' Union (Hungary).
- May 10 Korean Students' Committee in Japan becomes member of International Students' Union.
- June 1 Great leader Marshal Kim Il Sung receives delegation of Koreans in Japan giving thanks for sending 15 billion *yen* of educational funds and stipends, and delegation of Korean Democratic Women's Union in Japan which participated in the meeting of Council of IFDW (Poland). Month for patriotic campaign for promoting independent peaceful reunification of the fatherland (to September 30).
- June 2 Trade ship "Mangyongbong" leaves for homeland with one million pairs of boots and shoes manufactured by Korean industrialists in Japan. Establishment of postgraduate course (two-year system) of Choson University.
- June 27 Great leader Marshal Kim Il Sung sees opera "Song of Mt. Kumgang" performed by Korean artists in Japan.
- July 15 Pictorial "Korean Revolution Museum" translated and published by Japanese publishing house.
- July 16 Delegation of Korean Students' Committee in Japan participates in Fourth Conference of Asian Students' Association (Australia, to 27th).
- July 26 Tournament of local athletic groups of Chongryun to celebrate 20th anniversary of formation of Korean Athletic Federation in Japan (to 27th).
- August 2 Inauguration of permanent exhibition of products of Korean industrialists in Japan (Tokyo).
- August 6 Korean Theatrical Company in Japan draws audience of 303,000 to 630 performances.
- August 18 Chongryun centre issues statement denouncing south Korean puppet clique maneuvering to challenge the Republic and Chongryun in connection with "August 15 shooting incident".
- August 19 Korean Central Art Troupe in Japan draws audience of 5,900,000 to 3,200 performances.
- August 29 Formation of Kumgangsana Opera Troupe (successor

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|                       | to Korean Central Art Troupe in Japan).  |
| September 9           | Opera "Song of Mt. Kumgang", performed by Kumgangsan Opera Troupe, has premiere in Tokyo.  |
| September 24          | Great leader Marshal Kim Il Sung receives Group of Art and Sports Delegates of Korean Youth in Japan, Second Group of Korean Educational Workers in Japan and Group of Korean High School Students in Japan Visiting Home, delivering speech "On the Situation in Our Country and Tasks of the League of Korean Youth in Japan". |
| September 29          | Delegation of Supreme People's Assembly of the Republic visits Japan to participate in 61st General Meeting of Inter-Parliamentary Union.  |
| November 1            | Delegation of Korean Buddhists' Federation in Japan participates in Third Conference of Buddhists for Promotion of Peace of Asia (India, to 3rd).  |
| November 7            | Second Plenum of 10th Central Committee of Chongryun (to 9th); discussion and decision on bringing about upsurge in the activities of Chongryun in hearty response to great leader Marshal Kim Il Sung's instructions given on September 24, 1974.   |
| November 10           | Delegation of League of Korean Youth in Japan participates in Ninth Conference of Federation of Democratic Youth of World (to 17th).   |
| November 12           | Delegation of Korean Students' Committee in Japan participates in Third Conference of All-African Union of Students (Egypt, to 19th).  |
| November 20           | Delegation of Korean Youth and Students in Japan participates in Ninth Conference of League of Socialist Youth of Yugoslavia.  |
| December 26           | Chongryun centre issues statement in connection with dissolution of "investigation headquarters for August 15 shooting incident" by Japanese authorities.  |
| <b>1975</b> January 1 | Start of renovation campaign to celebrate 20th anniversary of formation of Chongryun (to May 25).  |
| March 25              | Vice-chairman of Chongryun participates in the meeting of Council of Inter-Parliamentary Union (Sri Lanka) as member of parliamentary delegation of the Republic.  |

April 2	Delegation of Association of Korean Democratic Lawyers in Japan participates in 10th Conference of International Association of Democratic Lawyers (Algeria).
April 15	Motorcycle march of Korean youth in Japan to give thanks to great leader on occasion of 20th anniversary of formation of Chongryun (to May 4).
May 15	Korean film draws audience of seven million through 50,000 screenings.
May 24	Great leader Marshal Kim Il Sung sends congratulatory telegram to chairman of Chongryun on occasion of 20th anniversary of formation.
May	Koreans in Japan welcome delegations of international and foreign youth organizations visiting Japan in celebration of 20th anniversary of formation of Chongryun. Meetings and friendly talks occur in various places.
June 1	Central Meeting of Koreans in Japan to express thanks for remittance of educational funds and stipends of 20 billion <i>yen</i> .
July 7	Third Plenum of 10th Central Committee of Chongryun (to 9th); discussion and decision on active launch of movement for independent peaceful reunification of homeland against moves of US imperialists and south Korean puppet clique to provoke war.
July 25	Fact-finding investigation of forcible drafting of Koreans in Tohoku district.
July 27	Pedestrian march and petition to collect 5 million signatures for independent peaceful reunification of homeland, opposing nuclear war in Korea and demanding withdrawal of US army from south Korea (to August 31).
August 26	Vice-chairman of Chongryun, member of delegation of Supreme People's Assembly of the Republic, participates in 62nd General Meeting of Inter-Parliamentary Union (England).
September 8	Great leader Marshal Kim Il Sung receives delegation of Chongryun headed by organization chairman.
October 2	Great leader Marshal Kim Il Sung receives delegation of Chongryun headed by chairman and delegation of Koreans in Japan to offer congratulations on 27th anniversary of founding of the Republic.

	October 17	Delegation of Korean women in Japan participates in world conference of "International Year of Women".
	October 25	Chairman of Chongryun sends letters to Secretary-General and Chairman of First Committee of UN demanding its General Assembly take positive measures to create conditions favourable to the independent peaceful reunification of Korea.
	October 28	Fourth Plenum of 10th Central Committee of Chongryun (to 29th); discussion and decision on exerting greater efforts to work for national reunification by strengthening Chongryun organization.
1976	May 29	Great leader Marshal Kim Il Sung sends congratulatory message to 13th Conference of Activists of Branches of Chongryun.
	June 21	Formation of Japan Committee for Support of Independent Peaceful Reunification of Korea.
	July 3	Formation of Society for Support of Reunification of Korean Nation.
	July 11	Three-month campaign for promoting reunification of homeland and strengthening branches (to October 10).
	August 20	Chongryun centre issues statement in connection with "August 18 Panmunjom Incident".
	October 6	Foundation of Institute of Korean Art
	October 26	Federation of Korean Buddhists in Japan joins Asian Peace Council of Buddhism.
	November 3	Fifth Plenum of 10th Central Committee of Chongryun (to 5th); discussion and decision on effectively contributing to national reunification by improving method and style of work of Chongryun officials and strengthening branches.
	November 13	Great leader Marshal Kim Il Sung receives delegation of Japan Committee for Support of Independent Peaceful Reunification of Korea.
1977	February 24	Formation of Liaison Council for Relief of Koreans in Omura Concentration Camp.
	February 27	Great leader Marshal Kim Il Sung receives chairman of Federation of Diet Members for Promotion of Friendship between Japan and Korea.
	March 4	Korean Football Team in Japan has its first away matches in Sri Lanka (Four wins out of five games, to 9th). With this it makes record of 500 wins in 539 games.

	April 18	Foundation of Kumgang Insurance Stock Company, Ltd.
	April 23	Great leader Marshal Kim Il Sung receives managing editor of "Yomiuri Shimbun".
	April 25	Sixth Plenum of 10th Central Committee of Chongryun (to 26th); discussion and decision on vigorously carrying out patriotic tasks with 11th Congress of Chongryun in view.
	May 6	Korean Peace Committee in Japan joins World Peace Council.
	May 11	Delegation of Supreme People's Assembly of the Republic visits Japan.
	May 15	Start of "Five-Month Campaign" to greet 11th Congress of Chongryun (to September 26).
	May 20	Great leader Marshal Kim Il Sung sends message to motorcycle march group delivering Chongryun letter.
	August 21	Formation of Korean Medical Association in Japan.
	September 21	Eighth Conference of International Journalists Union confers "International Journalist Prize" on Korean Press and Publishers' Association.
	September 25	Seventh Plenum of Tenth Central Committee of Chongryun.
	September 26	Great leader Marshal Kim Il Sung sends congratulatory telegram to 11th Congress of Chongryun. 11th Congress of Chongryun (to 28th).
	September 28	First Plenum of 11th Central Committee of Chongryun.
	October 8	Korean Women's delegation visits Japan.
	November 25	Chongryun centre issues statement of protest against Japanese authorities' non-permit of re-entry of representatives of Koreans in Japan elected deputies to the Supreme People's Assembly of the Republic.
	December 6	Chongryun issues statement denouncing illegal investigation of Aichi Prefecture police and Kasugai police station into headquarters of Aichi Prefecture and office of Toshun Chapter of Chongryun.
1978	February 16	Foundation of Korean Record Company.
	April 9	Congratulatory speech of vice-chairman of Chongryun at inaugural meeting of International Institute of <i>Juche</i> Idea.
	May 1	Pyongyang Students and Children's Art Troupe visits Japan.



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June 26	Committee for Relief of Overseas Koreans sends relief funds and consolatory telegram to Korean victims of earthquake in Miyagi Prefecture area.
July 1	“70-Day Patriotic Campaign” to greet 30th anniversary of founding of the Republic (to September 9).
July 7	Formation of Society of Koreans in Saitama Prefecture to Renounce Japanese and Acquire Korean Nationality.
July 17	Korean and Japanese religious men send Secretary-General of UN petition of 20,000 signatures and letter demanding withdrawal of US army from south Korea and opposing repression of activists for democracy by south Korean authorities.
July 25	Meeting of Koreans in Tokyo to renounce Japanese and acquire Korean nationality.
September 2	Exhibition of works of great leader Marshal Kim Il Sung and modern Korean books held in Tokyo in celebration of 30th anniversary of founding of the Republic (to 6th).
September 4	Great leader Marshal Kim Il Sung receives delegation of Koreans in Japan headed by chairman of Chongryun to offer congratulations on 30th anniversary of founding of the Republic.
October 23	Second Plenum of 11th Central Committee of Chongryun (to 24th); discussion and decision on strengthening Chongryun organization and vigorously conducting activity for national reunification.
November 3	Exhibition of modern Korean embroideries and ceramics to celebrate 30th anniversary of founding of the Republic.
November 13	Chongryun centre issues statement in connection with moves of Japanese authorities to obstruct entry of delegates of the Republic and foreign nations participating in Second World Conference for Support of Reunification of Korea.
November 29	Chongryun centre holds banquet welcoming foreign delegates participating in Second World Conference for Support of Reunification of Korea.
December 17	Korean Students’ Committee in Japan joins Asian Students’ Association.
<b>1979</b> February 15	Chongryun centre and representatives of Association

- of Korean Scientists and Korean Medical Association in Japan demand Ministry of Education of Japan appoint Korean scholars and researchers in Japan as professors and assistant professors of public schools at all levels in Japan.
- March 26 Great leader Marshal Kim Il Sung receives visiting delegation composed of chairman of Chongryun and other deputies to Supreme People's Assembly visiting the Republic.
- March 27 Tax administration agency, police and riot police in Osaka forcibly investigate without warrant house and shop of director of Minami Kobe Traders and Industrialists' Association of Hyogo Prefecture.
- April 5 Federation of Korean Traders and Industrialists joins UIS.
- April 28 Formation of Council of Second Generation of Victims of Atomic Air Raid in Hiroshima Prefecture.
- May 29 Great leader Marshal Kim Il Sung sends congratulatory telegram to 14th Conference of Activists of Branches of Chongryun
- June 13 Korean friendship delegation visits Japan.
- June 15 Third Plenum of 11th Central Committee of Chongryun (to 16th); discussion and decision on stepping up activities for national reunification and work with Koreans in Japan in accordance with prevailing situation.
- June 23 March from Osaka to Tokyo of Korean youth in Japan for promotion of national reunification and actualization of national conference (to July 5).
- July 5 Japanese police authorities unreasonably remove official of the League of Korean Youth in Japan, member of marching group of Korean youth and students in Japan.
- August 1 Training course of Korean students attending Japanese high schools (to 5th).
- August 12 Departure of First Short-term Home-visiting Group of Koreans in Japan.
- August 28 The Republic's passenger ship "Samjiyon" enters Niigata Port for the first time.
- September Deposits of Credit Union of Korean Bank exceed 500 billion *yen*.
- October 16 Special performance of Kumgangsan Opera Troupe

		commemorating its 4,000th performance.
	October 26	Korean athlete in Japan participates in international figure skating tournament (Japan) on behalf of athletes of the Republic.
	October 29	Chongryun centre issues statement in connection with fatal shooting of Park Jung Hee.
	November 2	Fact-finding group of Korean victims of atomic air raids in Hiroshima and Nagasaki demands Ministry of Public Health and Welfare of Japan improve treatment (to 10th).
	November 27	International women's rally supporting independent peaceful reunification of Korea.
	November 29	Chongryun centre demands Japanese government authorities fully guarantee rights of Koreans in Japan on basis of "International Statute of Human Rights".
1980	January 8	Foundation of Korean Literary Art Company.
	February 1	Start of patriotic renovation campaign to greet 25th anniversary of formation of Chongryun (to May 25).
	February 26	Number of local autonomous assemblies of Japan which adopted resolution supporting reunification of Korea reaches 1,500.
	March 27	Great leader Marshal Kim Il Sung receives chairman of Chongryun on home visit.
	April 1	With public opinion rising at home and abroad, Japanese authorities approve financing of Housing Loan Corporation and People's Finance Corporation and Housing Corporation, Housing Supply Company and occupation of public housing.
	May 3	National Pyongyang Art Troupe of the Republic visits Japan.
	May 25	Great leader Marshal Kim Il Sung sends congratulatory message to chairman of Chongryun on occasion of 25th anniversary of formation. Central meeting commemorating 25th anniversary of formation of Chongryun.
	May 30	Central meeting and demonstration of Koreans in Japan denouncing terrible slaughter of people in Kwangju and supporting democratic national salvation struggle of south Korean people.
	June 12	Great leader Marshal Kim Il Sung receives vice-chairman of Chongryun and delegation of thanks.
	July 7	Delegation of Federation of Traders and Industrialists

		in Japan participates in Sixth Conference of UIS (Hungary).
	July 9	Fourth Plenum of 11th Central Committee of Chongryun (to 10th); discussion and decision on further stepping up activities for hastening national reunification.
	July 19	Chongryun centre appeals to launch Three-Month Campaign (August 1-October 31) to greet 12th Congress of Chongryun.
	September 10	Memorial of Travel to Homeland inaugurated in Niigata on occasion of 15th anniversary of its realization.
	September 16	Great leader Marshal Kim Il Sung receives congratulatory group of Koreans in Japan and Korean traders and industrialists in Japan.
	September 23	Delegates of organization affiliated with Chongryun participate in World People's Conference for Peace (Bulgaria).
	October 18	Great leader Marshal Kim Il Sung receives Song and Dance Troupe and Message Relay Group of Chongryun.
	November 10	Fifth Plenum of 11th Central Committee of Chongryun.
	November 11	Great leader Marshal Kim Il Sung sends congratulatory message to 12th Congress of Chongryun. 12th Congress of Chongryun (to 13th).
	November 13	First Plenum of 12th Central Committee of Chongryun.
	November 30	Meetings in various places of Koreans in Japan to support and bring into effect proposal for founding of Democratic Confederal Republic of Koryo.
<b>1981</b>	February 1	Chongryun and organizations under its control send letters to Reagan denouncing "Team Spirit 81" war exercise and his "invitation" to Chun Doo Hwan.
	February 6	Chongryun centre demands Japanese authorities apply various social insurance systems to Koreans in Japan without discrimination.
	February 27	Meeting of Korean youth and students in Japan to take lead in "Campaign for Establishment of 1,000 Youth Schools".
	April 13	Great leader Marshal Kim Il Sung receives home-visiting chairman of Chongryun.
	April 28	Chongryun centre visits and strongly demands

	Ministry of Justice of Japan guarantee right of residence of Korean citizens in Japan and improvement of their treatment.
May 5	Foundation of Joint Industrial Company, Ltd.
May 8	Great leader Marshal Kim Il Sung receives delegations of Choson University and Korean teachers in Japan.
May 28	Second Plenum of 12th Central Committee of Chongryun (to 29th); discussion and decision on launching "300-Day Patriotic Renovation Campaign" (June 1-April 15, 1982) on occasion of 70th birthday of great leader Marshal Kim Il Sung.
June 12	Faced with consistent struggle of Koreans in Japan and pressure of world public opinion, Japanese authorities enact "Immigration and Refugee Recognition Law" (effective January 1, 1982) and establish "preferential permanent residence" system.
June 15	Chongryun centre addresses appeal to all chairmen and members of committees of its branches and active Korean residents who go all-out in "300-Day Patriotic Renovation Campaign".
September 7	Great leader Marshal Kim Il Sung receives congratulatory group of Koreans in Japan.
September 17	Meeting to deliver gifts sent by great leader Marshal Kim Il Sung and dear leader Comrade Kim Jong Il to schools of all levels of Chongryun.
October 24	Great leader Marshal Kim Il Sung receives group of Korean youth and students in Japan and message relay group congratulating Seventh Congress of the League of Socialist Working Youth.
November 10	First seminar of management of Korean traders and industrialists.
November 28	First singing contest of officials of central organizations and business establishments.
December 20	First singing contest of artists seeing off 1981.
December 26	Meeting delivering gifts of New Year 1982 sent by dear leader Comrade Kim Jong Il.
<b>1982</b> January 25	Meeting of chairmen of all headquarters of Chongryun.
January 31	Central Speed Skating Meet of Koreans in Japan.
January	Koreans in Japan start to apply for "preferential residence" throughout the country.

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| February 1  | Korean Federation of Traders and Industrialists in Japan sends telegram giving thanks for favour bestowed by the Republic in instituting "Socialist Patriotic Prize".  |
| February 12 | Ship "Mangyongbong" completes refit after suffering electrical fire and leaves Yokohama Port after receiving farewells from Koreans in Japan.  |
| February 16 | Central Meeting of Koreans in Japan congratulating dear leader Comrade Kim Jong Il on his 40th birthday.   |
| April 6     | Establishment of senior class in Hokkaido Korean Primary and Middle School (renamed Hokkaido Korean Primary, Middle and High School).  |
| April 9     | Great leader Marshal Kim Il Sung receives congratulatory group of Koreans in Japan and delegation of Korean traders and industrialists in Japan. Announcement of ordinance of Central People's Committee of the Republic on conferring "Socialist Patriotic Prize" on Korean traders and industrialists. |
| April 14    | Central Meeting of Koreans in Japan Congratulating Great Leader Marshal Kim Il Sung on His 70th Birthday.  |
| May 27      | Third Plenum of 12th Central Committee of Chongryun (to 28th); discussion and decision on consolidating success achieved in "300-Day Patriotic Renovation Campaign" and vigorously conducting activity for national reunification and other patriotic activities.  |
| May 29      | Opening of Memorial Hall to 25th Anniversary of Foundation of Choson University.   |
| June 18     | Chongryun centre appeals to Koreans in Japan in connection with start of Osaka-Tokyo march June 25 for promoting independent peaceful reunification of Korea and demanding withdrawal of US army and nuclear weapons from south Korea.   |
| June 19     | Great leader Marshal Kim Il Sung sends congratulatory message to 15th Conference of Activists of Branches of Chongryun. 15th Conference of Activists of Branches of Chongryun (to 20th).   |
| June 24     | Chongryun centre sends written proposal to "ROK" Residents' Association in Japan on occasion of 10th anniversary of publication of July 4 North-South Joint  |

	Statement.
June 25	Start of pedestrian march and petition promoting independent peaceful reunification of Korea and demanding withdrawal of US army and nuclear weapons from south Korea (pedestrian march to July 27 and petition campaign to August 15).
July 10	Meeting for delivery of gifts sent by great leader Marshal Kim Il Sung and dear leader Comrade Kim Jong Il to schools of all levels of Chongryun.
August 3	Chongryun centre issues statement denouncing murderous trial of south Korean fascist clique for those involved in incendiary incident of "American Cultural Centre" in Pusan. Representative of Chongryun centre presents written proposal to Ministry of Education of Japan in connection with undesirable revision of schoolbooks. Representative of Chongryun centre states his views in Commission on Judicial Affairs in House of Councilors of Japanese Diet discussing "Partial Amendment of Alien Registration Act".
September 1	Foundation of Inshore Transportation Company.
October 5	Completion of Korean Joint Calculation Centre and start of operations.
November 20	Meeting for delivery of gifts sent by great leader Marshal Kim Il Sung; opening of Korean Natural Museum of Choson University.
December 1	Exhibition of modern Korean paintings, ceramics and embroideries (Osaka, to 2nd).
<b>1983</b> January 19	Chongryun centre issues statement in support of January 18 joint statement of political parties and social organizations proposing convocation of joint meeting of political parties and social organizations of north and south.
February 4	Fourth Plenum of 12th Central Committee of Chongryun (to 5th); discussion and decision on greeting with successes in work 13th Congress of Chongryun by making energetic efforts to consolidate organization.
February 13	Sixth Central Relay Race of Koreans in Japan.
February 16	"120-day Campaign" to greet 13th Congress of Chongryun with great success (to June 15). Publishing house under control of Chongryun translates and publishes "People's Leader" (Volume 1).

March 31	Publishing house of Japan publishes "People's Leader Secretary Kim Jong Il" (Volume 1).
April 5	Central Meeting to Welcome Art Troupe of Pyongyang Students and Children.
April 13	Meeting to deliver gifts sent by great leader Marshal Kim Il Sung and dear leader Comrade Kim Jong Il to Korean scientists and educationalists possessed of academic degrees or titles.
June 17	Great leader Marshal Kim Il Sung receives delegation of Korean traders and industrialists in Japan.
June 21	Delegation of Chongryun participates in "World Conference for Defence of Peace and Life against Nuclear War" (Czechoslovakia).
June 26	Fifth Plenum of 12th Central Committee of Chongryun.
June 27	Great leader Marshal Kim Il Sung sends congratulatory message to 13th Congress of Chongryun. 13th Congress of Chongryun (to 29th). Premiere of opera "Desire of Mother" by Kumgangsan Opera Troupe.
June 29	First Plenum of 13th Central Committee of Chongryun.
June 30	Great leader Marshal Kim Il Sung receives congratulatory group of Korean Democratic Women's Union in Japan.
July 4	Representative of Chongryun centre makes demand upon national mayors' meeting in connection with amendment of "Alien Registration Act".
July 20	Korean Credit Union in Japan issues statement of protest against Tokyo District Court dismissal of indictment of our side against suppression of Tonghwa Credit Union (today's Tokyo Korean Bank).
July 24	Chongryun centre sends relief fund to Korean victims of flood in Shimane Prefecture.
July 28	Great leader Marshal Kim Il Sung receives home-visiting chairman of Chongryun.
August 4	First Korean Juvenile Football Team in Japan plays first match at Kim Il Sung Stadium in homeland.
August 19	Central People's Committee of the Republic issues ordinance conferring title of "People's Teacher" on educationalists of Chongryun for the first time.
September 14	Great leader Marshal Kim Il Sung receives delegation of Koreans in Japan and of officials of Korean



	Credit Union in Japan celebrating 35th anniversary of founding of the Republic.
October 1	Meeting to deliver gifts and title of honour presented by great leader Marshal Kim Il Sung and dear leader Comrade Kim Jong Il on occasion of 35th anniversary of foundation of Korean News Agency.
October 31	Number of audience of documentary film on Chinese visit of dear leader Comrade Kim Jong Il exceeds 100,000.
November 5	Start of political and propaganda work at home and abroad to reject unjust measures taken by Myanmar government in connection with so-called "Rangoon explosion incident" and to support statement of Foreign Ministry of the Republic.
November 18	Chongryun centre issues statement denouncing attack on and random firing of revolver at Hall of Central Headquarters of Chongryun.
1984 January 19	Central meeting to support proposal for tripartite talks advanced by Joint Meeting of Central People's Committee and Standing Committee of Supreme People's Assembly of the Republic.
February 22	Second Plenum of 13th Central Committee of Chongryun (to 23rd); discussion and decision on waging various struggles to realize tripartite talks for peaceful settlement of Korean question against moves of US imperialists and south Korean authorities to provoke a new war.
March 1	Start of "5 million-signature petition" to support the Republic's proposal for tripartite talks and against moves of US imperialists to provoke nuclear war.
April 6	Delegation of Korean socialist scientists in Japan participates in International Symposium on <i>Juche</i> idea (Portugal).
April 12	Great leader Marshal Kim Il Sung receives congratulatory group of Koreans in Japan.
April 24	Great leader Marshal Kim Il Sung receives delegation of officials of Federation of Korean Traders and Industrialists and delegation of Association of Supporters for Kumgangsán Opera Troupe of Chongryun.
May 20	Delegation of Chongryun participates in Sixth

- Conference of Afro-Asian People's Solidarity Committee (Algeria).
- June 5 Central meeting of Koreans in Japan to demand radical ratification of "Alien Registration Act."
- June 27 Great leader Marshal Kim Il Sung sends congratulatory telegram to Fourth Conference of Active Propagandists of Chongryun. Fourth Conference of Active Propagandists of Chongryun (to 28th).
- July 19 Third Plenum of 13th Central Committee of Chongryun (to 20th); discussion and decision on greeting 30th anniversary of formation of Chongryun with brilliant success in work.
- July 24 Emergency meeting of Korean traders and industrialists in Japan to oppose undesirable amendment of Act to Control Business Which May Affect Public Morals.
- July 26 First summer seminar on politics and economy of Korean young trading and industrial volunteers in Japan.
- July 31 Great leader Marshal Kim Il Sung receives chairman of Chongryun.
- August 2 Chongryun centre issues statement in connection with Japanese authorities' measures against the Republic and Chongryun in anticipation of Chun Doo Hwan's visit to Japan.
- August 20 Central short course for full-time lecturers of youth schools.
- August 21 Short course of lecturers for counter-measures on amendment of tax law of Japan.
- September 8 Chongryun centre issues statement in connection with Chun Doo Hwan's criminal trip to Japan and publication of "south Korea-Japan joint statement."
- October 1 Li Jin Gyu, first vice-chairman of Chongryun centre, issues press statement in connection with relief goods of the Republic having been delivered to south Korea.
- October 10 Publishing house under control of Chongryun translates and publishes "Leader Kim Jong Il" (volume 1 and 2).
- October 12 Council of Compatriots in Japan for Relief of Flood Victims in South Korea decides to send relief goods to flood sufferers in south Korea and sends telegram to president of south Korean Red Cross.
- October 18 Korean Football Team in Japan makes tour abroad

		(China).
	October 22	Representatives of Korean Democratic Lawyers' Association in Japan visit United Nations Human Rights Committee (Geneva) and ask it to demand Japanese government amend "Alien Registration Act."
	December 31	Deposits of Korean Credit Union in Japan amount to 1, 000 billion <i>yen</i> .
1985	January 28	Meeting of chairmen of headquarters at all levels of Chongryun (to 30th).
	February 16	"100-Day Intensive Action" (to May 25) to greet 30th anniversary of formation of Chongryun with brilliant success. Opening of Ragwon Department Store by joint venture of Ryunghung Trading Company, Asahi Commercial Firm and enterprise of the Republic.
	February 27	Joint meeting of Federation of Korean Traders and Industrialists, League of Korean Youth, Korean Democratic Women's Union, Korean Teachers' Union, Korean Credit Union and Union of Korean Students Studying in Japan to launch campaign to foster the learning and writing of Korean language among all compatriots.
	April 1	Enforcement of computer education at all middle and high schools. Establishment of three-year teachers' course in Choson University.
	April 15	Boat "Samjiyon" enters Osaka Port for the first time.
	April 18	Great leader Marshal Kim Il Sung receives congratulatory group of Koreans in Japan.
	April 21	Central meeting of Korean young traders and industrialists in Japan.
	May 6	Chongryun centre announces that its petition to demand radical changes to "Alien Registration Act" numbers more than 3,000,000 signatures.
	May 11	Film Production of Chongryun produces 300th piece of documentary film.
	May 20	Performance of music and dance epic "Song of May" (to 30th).
	May 24	Great leader Marshal Kim Il Sung receives group of Koreans in Japan and group of traders and industrialists to give thanks on occasion of 30th anniversary of formation of Chongryun and journalists' group of Chongryun. Central meeting commemorating form-

	ation of Chongryun. Premiere of "Silver Hairpin", feature film jointly produced by homeland and Chongryun.
May 25	Great leader Marshal Kim Il Sung sends congratulatory telegram to chairman of Chongryun on occasion of 30th anniversary of formation.

\* This chronological table is a revision and replenishment of "Major Daily Activities of Chongryun of Korea" included in the "Collection of Treatises on the Movement of Koreans in Japan".

("Materials for Study of Korea", Volume 21, Japanese edition, published by Choson University, 1980. The volume contained 4 of the major treatises which the author published in the 1970s).